Exomologesis:

OR,

A Faithfull Narration

OF

The Occasion and Motives of the Conversion unto Catholike Vnity

OF

HUGH-PAULIN DE CRESSY,

Lately Deane of *Lagblin*, &c. in *Ireland*, and Prebend of *Windsore* in *England*.

Now a second time printed;

With Additions and Explications, by the same Author, who now calls himself, *B. Serenus Cressy*, Religious Priest of the holy Order of *S. Benedict*, in the Convent of *S. Gregory* in *Doway*.

Luc. cap. 22. vers. 32.

Tu aliquando conversus, confirma fratres.

A PARIS,

Chez Jean Billaine, Ruë S. Jacques à l'Enseigne S. Augustin. MDCLIII.

To the Honourable, *Walter Montagu*, Esquire.

Sir,

IN this happy retrayt of a voluntary baniſhment from the world, (which by Gods goodneſſe I have made choice of) one principall deſigne of my thoughts is not to think of the world; yet this cannot juſtifie nor excuſe me, if I ſhould endeavour or be willing to forget ſuch a Perſon, as you, and one to whom I have ſo great obligations. Indeed I ſhould not comply with this my Vocation, if I did not oftentimes remember you. To think of you, to write to you, or converſe with you, are not worldly buſineſſes: they may become, and cannot but be advantagious, even in matter of ſpirit, to the moſt abſtracted perſons: for

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what will such an object represent to them, but a true esteem of heaven, gracefully set off by an heroicall contempt of earth; and this exemplified to the best advantage by one, who in the middest of the greatest affluence of all worldly contentments, in the strength of his age, and vigor of capacity, when he was most disposed and inabled to tast whatever was gustfull in them, yet had the successfull courage to despise and renounce them: And which is more admirable, one that still maintains a fearlesnesse of their skill to recall his liking of them; since out of pure charity to God, and his distressed servants, he dares yet live in sight of them, a stranger to them; one that (with himself) consecrates all his own riches to God, and onely intereſſes himself in the wealth of others, to the end that he may procure supplies for those that want, and to inrich those, who by supplying such wants,

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can be perſwaded to purchaſe eternall treaſures?

To you, SIR, *therfore I addreſſe my ſelf, willing to take any, even this poor occaſion, by a very mean Preſent to teſtifie to the world my cordial affectionate eſteem of you, & my thankfull acknowleagment of your great goodneſſe and charity towards me, expreſſed by a conſiderable penſion, without any interceſſion of friends, voluntarily offered, and out of your own priſon and ſtraitneſſe freely ſent me immediately after my Converſion, though a meer ſtranger to you, yet ſufficiently recommended by my relinquiſhing of Friends, Eſtate, and Country, for that Religion's ſake, which before had made the ſame conqueſt over you: And ſince expreſſed by many teſtimonies of your friendly benignity and confidence.*

I take leave therefore to preſent unto you this Book, *as it is now a ſecond time publiſhed. The ſubject*

of

of it is the ſtory of my uncertainties and wandrings: and in concluſion, my fix'd eſtabliſhment in the ſame ſolid foundation of Truth with you, which gained me firſt the happineſſe of your affection. And I pretend in this ſecond publication to a further entrance into the ſame affection, not for any worth of the Treatiſe, but onely for the teſtimony that I, of mine own accord, give publikely of my declining, to conſider mine own fame or eſteem with men, in a matter that reſpects, though only the circumſtances of divine Truth; Since the ground why I renew the impreſſion is to ſignifie, that I deteſt to maintain, with a perverſe conſtancy, even the ſmalleſt phraſes or words, which I could ſuſpect might be obnoxious to offence or miſconſtruction.

I cannot call it a Book of Controverſies, though the eſſentiall points of Catholike Religion *be aſſerted in it: or if of Controverſies, it is prin-*

principally againſt thoſe that unneceſſarily multiply them.

Whatſoever it is, a poor Preſent it is, God knowes; and yet even in that reſpect leſſe unacceptable to you, who deſpiſe riches; and more becoming me, whoſe profeſſion is poverty. I pretend to no reward, or if any, I am content that your pardon ſhould be my reward: Yet I muſt recall my words; I do indeed humbly expect and beg a great reward, no leſſe then the richeſt kind of Almes, Prayers: and the beſt of that beſt ſort of Almes, your prayers; mine for you have been alwayes due, ſince I knew you; and, God willing, ſhall be moſt faithfully paid at Gods holy Altar; for I am, in truth of heart,

Paris, 21.
Octob. 1652.

SIR,
Your Servant in our Lord, moſt affectionately devoted,

B. SERENUS CRESSY.

To the Right Reverend Fathers, the Fathers D D. Religious of the Holy Order of the Carthusians in the English Convent at Newport in Flanders.

Right R. R. Fathers.

Since it was the eminent sanctity of your Order (in vaine endeavoured with greater care by you to be hid from the observation of the world, then by others their hypocrisie) which contributed much to put me in a condition of writing a discourse of this nature: And since it was by the command, and for the satisfaction of certain Superiours of your Order likewise, that contrary to my Resolution I adventured upon this work: and lastly, since it was by the advice and encouragement of certain of your Fathers Religious, that I took the confidence to publish it, being written; therefore in strict justice it ought to return and addresse it self thither, from whence in so many respects it took its originall.

But whereas the language made it uncapable

capable either of the censure or apology of those persons who had the greatest and immediate influence upon it, and besides, though it had been Translated, it would not have procured that effect which I infinitely desire; Therefore it may seem that meer necessity hath cast upon you this trouble and charity. Though the truth is, seeing the almost only argument of this Book is to maintain Catholike Unity against the sacriledge of Schisme, there could scarce be chosen fitter Patrons for it then such persons, who are the true successors of those Innocent Martyrs, with the effusion of whose blood, both Catholike Unity expired in England, and that Sacrilegious Tyrant K. Henry 8. dedicated his accursed Idol of Schisme; an act, which alone may be able to rectifie the judgments of the seduced world: for can any man think otherwise, but that Catholike Unity is a daughter of heaven, whose Votaries have been the rare examples of persons so truly heavenly in their conversation, and how could that infernall monster of Schisme prove her coeginall, better, then by being the designe of that Prince, so abandoned to all impiety,

as that he made choice to establish this his darling by sacriledge and murder: Sacriledge most palpably against his conscience, since in that regard he always continued a Catholique: *and murder of a most studied heynousness, being committed upon persons so innocent, that they that hated them, must thereby have professed that they hated innocence and Christian meekness it self; and so far from provoking him, that they had no other commerce with mankind but only in praying for it. But has not Almighty God given a success answerable? For what remains of that impious King, after six mariages (lawful & unlawful) and innumerable adulteries, but onely the issue of a wicked Soul, viz. God knows how many seditions, murders, sacriledges, schismes, & heresies: whereas on the other side those innocent Martyrs do, no doubt, from heaven see with joy amongst you a lawfull seed propagated in an uninterrupted succession in a continual way, & continuing in the same Faith, Piety, Charity, & devotion, wch they exemplified with their lives, and sealed with their blood: a blessing, wanting all other Religious English*

Orders

Orders of men, only allowed to you, though contrary to all humane judgement and probability; You being persons wholly uninteressed in secular designes, unknown to the world, and, by reason of your solitude and never-discontinued devotions, uncapable of solliciting for the assistance of others.

Be pleased therefore (right R. FF.) with your naturall benignity and charity to admit this discourse into your peacefull solitude: A blessing which the Author *(alas!) dares not promise to himself, since by himself he is judged unworthy, and by others uncapable of it. He does notwithstanding with the greater confidence expect this favour of your charity to his Book, because he may pretend in some degree to deserve it, since by presenting this Narration to your view, he shall afford unto you, who live the life of Angells, the pleasure of Angells; viz. an occasion to rejoyce at the conversion of a sinner, and the exercise of Angells too, which is to procure, at least by their prayers, a continuance of divine Mercy to him. Which if by being renewed in your devotions, he shall obtain*

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he will think that he ha's prudently chosen to prefer your Patronage before that of the greatest Princes.

Your RR. Fatherhoods

Most humble and devoted servant.

H. P. de Cressy.

APPROBATIO.

NOs Fr. *Placidus Gascoigne*, Benedictinorum Congregationis Anglicanæ Præses Generalis, Librum hunc, inscriptum EXOMOLOGESIS, or a *Narration*, &c. à duobus Congregationis nostræ Theologis à Capitulo Generali ad id deputatis, lectum & approbatum, typis excudi permittimus. In quorum fidem nomen nostrum subscripsimus.

Datum in Conventu nostro Parisiensi, 10. Augusti, 1652.

Fr. *Placidus Gascoigne*
Præses, qui suprà.

APPROBATIO.

EGo ſubſcriptus in ſacrâ Theologiâ Facultate Pariſienſi Magiſter perlegi Tractatum hunc, cui titulus eſt, EXOMOLOGESIS, or, *A Faithfull Narration of the occaſion and motives of the Converſion unto Catholike Unity of* HVGH-PAVLIN de CRESSY, &c. Quem & Catholicæ Fidei conſonum inveni, & veritati revelatæ Catholicè credentes certiſſimis inniti principiis ad ſummos rationis apices oſtendentem. Hic etenim Libellus evidentiſſimè demonſtrat Exotica & petulantiſſima Socinianorum poſita (qui tamen ſoli eorum omnium qui ab Eccleſia deſcivêre videntur aliquatenus ratiocinari) ipſiuſmet Religionis fundamenta ſubvertere: Quos verò haud jam diu Proteſtantium nomine notatos habuimus, Anglos nominatim, quantúmvis Veterem Eccleſiam & antiquos Patres crepent, Novitatis, Schiſmatis & erroris manifeſtiſſimè evinxit. Quapropter typis utiliter mandari poſſe judicavi.

Datum Pariſiis 15. Junii, 1647.

H. Helden.

PERMISSION.

VEu l'Approbation de Monſieur Henry Holden *Docteur en Theologie, permis d'imprimer, le premier de Iuillet*, 1647.

Signè, Daubray.

APPROBATIO.

HVnc, quem jam ab aliquot annis diligenter perlegi & approbavi Librum (cujus titulus eſt *Exomologeſis, &c.* ut ſuprà) iterum libenter approbo. Ea verò loca, quæ ab aliquibus vel ex inſcitia, vel ex pravo affectu malè intellecta audiverit Author, clariori modo, aliiſque verbis in hac ſecunda Editione explicuit; qui nedum infirmis voluit ſcandalum præbere. Appendiculam etiam adjunxit, quâ heterodoxi cujuſdam anonymi leviores quaſdam in doctrinam ſuam & Catholicam objectiunculas diſſolvit ac peſſundedit. Quæ omnia teſtor eſſe Catholicæ Eccleſiæ fidei & pietati congrua, ac proinde

inde Librum hunc digniſſimum judico qui denuò typis promulgetur.

Datum Pariſiis 12. Octobris, 1652.

H. Holden.

APPROBATIO.

LIbrum (cui titulus *Exomologeſis*, &c. unà cum *Appendice*) legi, in quo nihil Orthodoxiæ aut Chriſtianæ pietati diſſonum deprehendi; imò methodo facili, compendioſa, uincéque ſecura, veritas verè Catholica Catholicis fundamentis ſtabilitur, omnéſque ſimul Hæreſes ſolidè, modeſtè & eruditè refelluntur; ideóque dignum judico, qui in communem utilitatem ſæpiùs imprimatur.

Datum Pariſiis 20. Octob. 1652.

Fr. Paulus *Dei Cuſtodienſ. S. Theologiæ Doctor & Diffinitor Congregationis Anglo-Ben.*

Ad Dignissimum Authorem.

LEgi & perlegi *Exomologesin* tuam (ô verè *Serene*) & magnopere delectatus cum Orationis facilitate & Methodi luce, tum multò magis & animi candore, & sulco luminis, quo viam è periculosissimo Errore ad constantissimam veritatem penitus instravisti; neque, quin tibi gratularer & Editionem commendarem, neque si quos, mei nominis quam desideras adscriptio, movere potest, iis illam nè acceptissimam facerem, me potui continere.

Datum è tuguriolo meo pridie Kalendas Octobris, Anno Salutis suprà millesimum sexcentesimum, quingagesimo secundo.

Thomas Albins.
S. Theologiæ Professor.

APPROBATIO.

ACcepto Theologi, viri docti ac fide digni, testimonio (cui librum hunc inscriptum EXOMOLOGESIS, or *a faithfull Narration*, &c. perlegendum commisi) nihil hoc in opere contra fidem ac bonos mores; quinimò plurimum utilitatis, ad reducendas

ducendas intra gremium Ecclesiæ oves perditas, eâsque veritati pristinæ vindicandas, contineri; Librum istum meritò imprimendum, ac fidelibus summè commendandum censeo.

Datum è Musæo nostro 1. Octobr. 1652.

H. Metham. E. C. V. G. & olim S. Theol. Professor.

APPROBATIO.

EXomologêsim hanc, *antiquæ Fidei* vindicem, ab eruditissimo Domino D. *Sereno Cressy*, viro Novatoribus invidendo, conscriptam, non tam *oculis* hominum orthodoxè Sapientium quàm *animis* imprimendam judico. Dignum siquidem ut *Sphæram* planè *candidam* inveniat *filius lucis* emancipatus ex regno tenebrarum. Prodeat igitur è cœlo suo sidus suum, & ut palàm in terris radios videant ultro-cœcutientes, Opus typis evulgetur.

Dat. 3. Kalend. Octob. 1652.

T. I. sacræ Theologiæ Professor.

S. AVGVSTIN.
Ep. ad Fund. c. 4.

OMitting therefore that wisdome which I ought to be in the Catholike Church; there are many other things which most justly retain me in her bosome: The consent of Peoples and Nations retain me there: Authority begun by Miracles, nourished by hope, augmented by charity, confirmed by Antiquity, retain me there: The succession of Prelates ever since the seat of S. Peter (to whom our Lord after his Resurrection consigned the feeding of his Sheep) to the present Episcopacy, retains me there; Lastly, the very name of Catholique *retaines me there, which, not without cause, this Church onely, among so many and so great Heresies, hath in such sort maintained, that when a stranger demands, Where men meet to communicate with the Catholike Church; there is not any one Heretike ha's the confidence to direct him to his Temple or house.*

S. AUGUST. de Unit. Eccles. c. 19.

I suppose if there were extant any wise man to whom our Lord Jesus Christ *had afforded his testimony, and if he were consulted with by us concerning this question, we should by no means doubt to do that which he should determine; and this lest we should be judged to oppose our selves not so much to him, as to the Lord* Jesus Christ, *by whose testimony he was commended. Now Christ ha's afforded a testimony to his Church.*

THE

THE PREFACE.

1. I Had no intention at all to write, much leſſe to give to publike view this account of the Reaſons and Motives of my relinquiſhing Error and Schiſm, and rejoyning my ſelf to Catholike Vnity. Not that I preferred mine own eaſe before the endeavouring to contribute, though in the ſmalleſt degree, to the ſpirituall good of others: But me thought a writing of ſuch a nature would ſeem to argue that I judged my ſelf a perſon of ſuch conſideration, as that men would expect from my hands ſuch an account: A conceit, which truly I never entertained, neither had I any reaſon ſo to do.

2. Yea afterward, when ſome men (I am confident, without any viſible grounds either from my converſation in times paſt, or late proceedings) did aſſume to themſelves the authority, or rather, licence, to judge of my inward thoughts and intentions, charging

ging me with worldly ambition, discontent, or melancholy, and attributing to such unworthy Principles that change, which was only the effect of Divine goodnesse and mercy implored with earnest and continuall prayers: Yet other mens injustice to me did not make me injust to my self, so far as to think that that could qualifie me so as to be fit to appear in publike. All the effect it had upon me was, in regard of my self, a secret joy to suffer any thing for so blessed a cause, as Catholique Unity; and in regard of the authors of such aspersions, a secret griefe and compassion, that they would needs declare themselves ill-willers to me for endeavouring, without any others hinderance or losse, to save mine own Soule; or that (resolving to be so injust) they would make choice of such imputations, which (though they had in themselvs been true, yet) no man could believe them to have been competent accusers and informers of thoughts, known only to almighty God.

3. But, what neither the just contempt and disesteem which I had of

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my ſelf would permit, nor the unjuſt calumniations of others could extort from me, a command intimated from certain vertuous worthy perſons Superiours of the *Holy Order of the Carthuſians* (whom I thought my ſelf in ſome ſort obliged to obey, though as yet my Superiours only in deſire and reverence) gave me the aſſurance to adventure upon. They, judging it requiſite that I ſhould give ſome proof both of the matute advice, and alſo of the reaſonableneſſe of my change, made me conſider my ſelf only as fit to obey them, without altering in any degree the mean eſteem I had of my ſelf; And the ſame perſons adviſing the publication of what I wrote, have thereby made me by this ingenuous declaration of what I knew of my ſelf (almoſt againſt my will) to anſwer the aſperſions; which thoſe that, I am ſure, knew me not ſo well, haue publiſhed.

4. Now I do not pretend by this Narration to deprive them of their liberty of calumniating me ſtill, ſince they may, if they pleaſe, ſay, *linguam noſtram magnificabimus, labia noſtra à nobis*

nobis sunt: quis noster Dominus est? *Psa.* 11. 5. After this profession of the occasion and progresse of my enquiry, and resolution in point of Religion, which I here make in the presence of God, and before the world, protesting that I do my self believe this history of my self which I now publish, I assure them I shall not put my self to the trouble of saying any more for mine owne vindication in this respect. Neither here do I answer their calumnies any other way, then by discovering my self naked to my very thoughts.

5. They may hereafter, if they please, continue to traduce me more probably and ingenuously, for no doubt I shall in this writing give them many advantages against my self: yea I must tell them my intention was to do them this pleasure; and for that reason I called this *Narration* an *Exomologesis*, and that with reflection upon severall notions of that word: For first it is a publike Confession, and that not onely of my former errours and Schism, but withall joyn'd with a discovery of, no doubt, many imperfections

ons in ſearching after truth, during the twi-light of my doubtings and uncertainties, and many weakneſſes in defending the truth, after I had found it: So that they have *confitentem reum*, and ſuch an one as wil be glad to have diſcovered unto him whatſoever is diſproveable in this Treatiſe, to the end that, when he is convinced, he may ſatisfie for them alſo. Beſides, this is called an *Exomologeſis* in as much as it is intended to be a publike Confeſſion or Thankſ-giving, a *Tabula votiva* repreſenting to the world the tempeſts of Schiſme and Hereſie, from which I could not have eſcaped the utmoſt danger of ſhipwrack, had not almighty God (the lover of ſouls) provided a ſecure haven for me in the Catholike Church. And therefore ἐξομολογῶμαί σοι, &c. *I give thee thanks O Father, Lord of heaven and earth, for that thou haſt hidden theſe* (mercies) *from the wiſe and prudent, and revealed them unto babes*, ναὶ Κύριε, *Even ſo Lord, for ſuch was thy good pleaſure.* HOSANNA IN EXCELSIS.

The first Section.

Conteining an Historicall Narration of the Authors occasion of doubting, and method in searching satisfaction.

CHAP. I.

The occasion of my departure out of England.
Bloody commotions of Calvinists *there.*
The horriblenesse and strangenesse of them.

1. IT was in the moneth of *June* in the yeare of our Lord 1644. that those most unnaturall bloody dissentions in *Great-Brittaine*, universally spread through all the Provinces of that unhappy Nation, constrained me (not so much to avoid my personall danger, as out of the horrour to be a spectatour of such inhumane Tragedies, as were every where daily acted) to forsake my native countrey, to recreate my selfe with a voluntary exile, & to follow the conduct of the mercifull hand of God, which provided for me not only an opportunity & convenience of subsisting in forrein countrys, but likewise means of diverting in som measure my mind from the sad remembrance of the miseries I left behind me, and, by a retreit into places lesse frequented by passengers, of withdrawing mine

cares from being wounded with fresh relations of new bloodshed and massacres.

2. I confesse that war was to me an object not only of horrour, but even astonishment, as having never read or heard of any other that could enter into any comparison with it.

3. Now that which astonished me in the present Commotions was, 1. To consider, that fatall concatenation of a world of dispositions and circumstances præceding this war, so strange that no humane prudence could have foreseen or suspected them, if any of which had not happened, there had been no possibility of any prosperous successe to the Anti-Royallists. 2. To observe an event incredibly successefull to designes the most unreasonable and seemingly ridiculous that ever were. For, for example, who could imagine that an inconsiderable number of peevish ignorant Presbyterians should ever come to be able to constreine a whole kingdome to forsweare the Religion, in which they had been bred, and to subvert their own Church upon a groundlesse suspition that the King had a designe to change his Religion, who yet was almost the only person that remained constant in it, so as to hazard not only the ruine of his estate, but the losse of his life also; For the time was, when (if he would have given up *Episcopacy*) he might have obteined in all other respects very tollerable conditions; Whereas severall of the wisest and learnedst of his *Cleargy*, have been content to buy their security with a voluntrry degrading of themselves from their *offices* and *titles*; yea it may truly be said, that though many of them have suffered

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in extremity, yet it was not properly with an eye to their Religion, but rather their fidelity and loyalty to their Prince; or upon quarrells against Episcopall Tyranny, to perswade a Nation to accept of Presbyterian Tyranny, infinitely more unreasonable and intollerable: And which is beyond beliefe, that they should be perswaded to imbarke themselves in a warre, wherein so many myriads of Soules have perished, when the only differences (by the confession of the chiefe incendiaries, the *Calviniſt*-Ministers and their partisans in *France*) were only trifling inconsiderable ceremonies and circumstances: Blessed God, what a strange furious spirit is this, which has from *Calvin* descended upon his followers, that moves them to such horrible resolutions and extremities even for matters in their owne opinion of no considerable moment, and to the end to enforce their novelties and fancies upon the consciences of others against all justice and reason. For what is more unreasonable then that Sects, whose essentiall grounds are Scripture alone, with a renouncing of all visible authority to interpret it, should yet assume to themselves an authority to enforce their opinions upon the consciences of others?

4. Was it possible to consider these things without astonishment? Is not the hand of God as manifest to the eyes of mens understandings in this businesse, as the hand from heaven was to *Baltassar*, when by the help of *Daniel* he read the finall doom of his own and his kingdomes ruine in those words, MANE THECEL PHARES? I must needs

confesse that, though at my leaving of the kingdome the affaires between the King and Anti-royallists stood almost *in æquilibrio*, there being no considerable advantage on either party, notwithstanding I could not free my selfe from grievous apprehensions that Gods Providence had not been so busie and vigilant in contriving such a concurrence of ominous and prodigious events, to the end to suffer all things quickly to conclude in peace and tranquility.

CHAP. II.

Sacriledge and Perjury acknowledged even by Heathens to be principall causes of publique calamities.

1. FRom a view of our present miseries in *England*, and a sad presumption of yet worse to succeed, I turned my thoughts to a modest consideration and probable divination of what might be supposed to be the causes of so sodaine and dismall a change there, *that is*, what peculiar nationall sins have lately reigned in that kingdome, and awakned the just severity of God to make it such a spectacle of desolation, and Proverbe of misery above any other nation.

2. Even the Heathens themselves take notice of two especiall sinnes so immediately and directly contumelious to the Divine Majesty, and therefore in themselves so heynous, that they never escaped any long time an exemplary vengeance, and the punishment ordinarily inwrapped

wrapped even the posterity of the delinquents: Yea though they had been committed only by a private person, and that only inwardly and in designe, yet the *Divine Iustice* did commonly extend the punishment to a whole nation: such sins the *Græcians* therefore called Ἄγη *that is*, piacular exterminating crimes: among which the principall were esteemed *Sacriledge* and *Perjury*: so that whatsoever calamities seised any time upon any Nation, if it could be found out that either of these two heynous crimes had been committed, though but by a few particular persons, they presently absolved their Gods from any imputation of rigour, and much more of injustice.

3. Of this argument *Plutarch* speakes excellently in his booke *de serâ Numinis vindictâ*. And particularly of *Sacriledge* there is extant in *Elian* (*var. Hist. lib. 3 cap. 43.*) an ancient memorable *Delphian Oracle*, to this effect,

Τοῖς δ' ἐ κακῶς ῥέξασι δίκης τέλος οὐχὶ χρονιςόν

Οὐδ' ἀπαραίπητον, οὐδ' εἰ Διὸς ἔκγονοι εἶεν.

Ἀλλ' αὐλῶν κεφαλῆσι, κὴ ἐν σφετέροισι τέκεσσιν.

Εἰλεῖται, κὴ πῆμα δόμοις ὅτι πίματα βαίνει.

That is, *Divine vengeance delayeth not to pursue those that are guilty of this crime of Sacriledge, neither can they deprecate or avoyd it, no not though they were the off-spring of* Jove *himselfe*:

but it hovers continually over the heads of the guilty, and their Children also, and one calamity on their family overtakes another. An example whereof we find mentioned by *Strabo* and *Gellius*, in that so known History of the *Gold of Tholouse*. *Strab. Geogr. lib. 4. & Gell. lib. 3. cap. 9.*

4. Then concerning *Perjury*, there is a remarkable example in *Herodotus* of *Glaucus Epicydides*, who could not escape punishment for having only deliberated and in his thoughts designed the forswearing a thing committed to his trust: where likewise this *Pythian Oracle* is mentioned,

Ἀλλ' ἔχει παῖς ἔστιν ἀνώνυμος, οὐδὲ ὁπῆ χεῖρες
Οὐδὲ πόδες. κραιπνὸς δὲ μετέρχεται ἐσσόμενε πᾶσαν
Συμμάρψας ὀλέσῃ γενεὴν, καὶ οἶκον ἅπαντα.

That is, *To a perjurd person there is an offspring given obscure, without name, maimed in hands, and lame in feet: and this judgement seises upon him suddenly and irresistably, never quitting him till it have brought to desolation all his flocke and family.*

CHAP.

CHAP. III.

England prodigiously guilty of Sacriledge since the Schisme.
Visible judgements have continually pursued this crime there.

1. NOw how dreadfully and universally the two Kingdomes of *England* and *Scotland* have beene guilty of these two scandalous, and even to Heathens abominable crimes, *Sacriledge* and *Perjury*, since the time that the schisme from Catholique Unity began, is notoriously apparent to all the world, and with a secret remorse bewayled even by the English Protestants themselves. No man therefore can justly blame me as a discoverer and publisher of the faults of my beloved countrey, too farre spread already, and too much boasted of by that infamous faction of *Calvinists*, heretofore the chiefe authours of these sins there, and now the avengers of them. It is *Schisme* onely to which I impute these prodigious crimes: for before the birth of that monster, I appeale to all manner of ancient Records, if ever there was any nation more abounding in holy Offerings, or more exactly obscuring a sincere fidelity and simplicity. I may therefore without blame set downe the dire effects of the most pernicious sect that ever was, which is able to convert Paradice it selfe into a savage wastnesse.

2. In the first place then, what a ravage of holy Offerings did that unsatiable gulfe of luft

and avarice *King Henry the VIII. of England* make at the beginning, and for the justifying of his Schisme? How did he at one fatall swoope, snatch away all the goods and revenewes, drive out all the consecrated servants, and with *axes and hammers hew downe all the houses of God in the land* belonging to all *Religious Orders*? A crime the more horrible in him, in as much as he professed at the same time, and made that profession good by his cruelty that (excepting his withdrawing himselfe from his Obedience to the *Pope*) he continued in the beliefe of all other Catholique Doctrines, preserving likewise in the *Calender*, and celebrating the memory of those Saints, S. *Benedict*, Saint *Bruno*, S. *Dominick*, S. *Francis*, &c. whose Religions he utterly demolished.

3. In the dayes of his Sonne and Successour King *Edward* the VI. a Childe, the then-*Protector* and Governours adding compleat Hæresie to the former Schisme, continued likwise the Sacriledge, sweeping some few gleanings that had escaped, and upon a ridiculous pretence of superstition devoured even to the very Hospitalls, Colledges, Schools and some Parish Churches. Even Qu. *Elizabeth* her selfe, how generous a Princesse soever, could yet streine her selfe to swallow downe many goodly Mannors belonging to her owne Bishops.

4. Since her times, even till this fatall age, Sacriledge has much languished there: But now the present bloody *Presbyterian Reformers* intendingas it were to fill the measure of Sacriledge to and above the brimme, and envying the pleasure of this sinne to the successours of this

this their new Schisme, doe labour to dig up the very roots of all Ecclesiasticall revenews, violently ravishing whatsoever belongs almost to Almighty God in the Kingdome, the designe of many of them being not to spare even the tithes of Parishes, which they intend to exchange into narrow and scandalous stipends.

5. Now to justifie that observation of the Heathens touching Gods revenge continually attending this sinne of *Sacriledge*, and to demonstrate that God has shewd himself at least as sensible of this affront done him by *Christians*, as heretofore by *Idolaters*, I adjure all the inhabitants of *England* to witnesse with me, if a continuall curse has not pursued and rested upon the families and estates of those, who have thought to enrich themselves by adjoyning the possessions of Gods Church to the inheritance of their Ancestors; if those holy things have not continually cankred and consumed whatsoever temporall goods or lands have beene annexed to them; In a word; whether that may not be verified proportionably through that whole Kingdome, which to this purpose was observed by that learned Antiquary Sir *Henry Spelman*, who discoursing of this argument, and bewayling, as oft hee did, the insensibleness of his country to this visible curse of God, tooke a Mappe of his owne Province, and opening a compasse to the distance of about twenty English miles, fixed one foot upon his owne house, with the other drawing a circle about it, and protesting that within that circle there had anciently beene (as it

emember) neere thirty *Monastries*, *Priories*, *Nunneries*, and other *Religious houses* distributed to severall familes there: Withall that within the same compasse there were about as many ancient Families that had had no portion in those *Sacrilegious Spoyles*; and that of the former kind there were not left above three *Religious houses* and *Mannors* which continued in the same families to which in the age immediately before they had been given: and of the later sort there were not above three families and estates that had failed and changed Masters.

6. Now can any one possibly expect that Almighty God will be moved to repent himselfe of the plagues destined to that unhappy Kingdome, or that hee will make use of such *unchristian Reformers* to procure the peace and tranquility of it, when so visible examples of his curses upon Sacriledge are not onely dispised, but even a defiance is made against his severity, by persons, who most blasphemously stile it an honour done to Christ, onely to reverse the sacred truths by him left unto his Church, and the Holy Orders by him established in it, but also to despoyle him of his coate after the losse of his cloak, and to expose him almost naked, in his Ministers, to the miseries and scorne of the world?

7. Can any thing else be expected for a proofe that our English Reformers are arrived to the height and perfection of this crime? Yet even something beyond this may be added. Let this age of Christians take notice, and let them not forget to tell it to their Posterity (if they can believe it) that concerning *Sacriledge*, Order is

taken

taken by a publique law: And this, not to confirme the poſſeſſion of Church-lands in thoſe ſacrilegious hands, to which they have beene given, not to afford them indempnity and ſecurity againſt any claim of God or his ſervants: (for how poore and inconſiderable an attentat is that to the impudence of out Reforming *Calviniſts!*) But Order is taken by law againſt any mans repentance hereafter for *Sacrilege*, againſt feare of divine vengeance, againſt avoyding ſuch viſible curſes from heaven: it is a crime for any man to ceaſe to be *Sacrilegious*, or to preſume to reſtore unto Almighty God thoſe things which he is perſwaded belong unto him: it is not permitted to ſuch a man to reſtore to the Prieſt to whom the care of ſoules is committed, the tythes, which certainly are either Gods due, or no mans: Before this can be done, allowance and indulgence muſt be had from all the three Eſtates of the Kingdome, they muſt all agree, as it were to their owne condemnation before ſuch a man can be allowed to eaſe his tormented conſcience, by freeing himſelfe from ſuch accurſed ſpoyles. My deare countrey, I hope, will pardon me, if I profeſſe that I could not free my ſelfe from grievous apprehenſions that a fearfull account will be exacted by Almighty God for a crime ſo continually and heynouſly committed, at which even Heathens themſelves would tremble.

CHAP.

CHAP. IV.

Perjury how frequently, and how heynously committed in England since the Schisme.

1. THen for the crying destructive sinne of Perjury, the guilt thereof so often, so heynously, so manifestly against conscience repeated hath almost universally seised upon the whole Kingdome. Indeed this sinne, as well as the former of *Sacriledge*, is the ordinary and almost necessary attendant of *Schisme* and *Hæresie*. That great *Patriarch* of both, *Calvin*, would not vouchsafe to impart his skill in these two qualities to them of Geneva, till they had by a solemne publique oath obliged themselves indispensibly to embrace whatsoever doctrines he should establish among them, and till they had charged a curse upon themselves and their posterity for ever, if afterward they did repent themselves of that *Perjury* and *Rebellion* against their lawfull *Prince* and *Bishop*.

2. Concerning *England*, the poore subjects there, ever since *Schisme* and *Hæresie* found entrance, have beene as of course accustomed to be constreined to forsweare themselves by publike Order and in a most solemn fashion, whensoever either the lusts or interests of their Princes have moved them to introduce any novelties among them. First, *Henry the eight*, without giving his subjects leave or space to studie the point of Controversie (which yet indeed was then no controversie at all) with forced consent of his

his Parliament constreined them generally to renounce one Article of that *Faith* (namely, *Obedience to the Visible Universall Pastour of the Catholique Church*) wherein they and their Ancestors for many ages had been bred, a doctrine introduced, and generally embraced there ever since the Nation was converted from Heathenisme by their glorious *Apostle* S. *Augustine*, the *Benedictin Monke* delegated thither by the more glorious *Pope* S. *Gregory the Great*. To effect which *Perjury*, the meaner sort of people were forced by Tyranny, and the *Great ones* allured by partaking in the spoiles of *Sacrilege*.

3. After his death, those sacrilegious persons who governed the Kingdome during the reigne and minority of his Son, caused the Parliament a second time to impose upon the whole Nation a yet greater *Perjury*, namely entirely to sweare away a great part of that *Faith* which made them *Christians*. And though they willingly repented their former *Perjuries* and impieties, returning to their ancient Beliefe and Obedience during the short reigne of that *Catholique Princess* Q. *Mary*: Yet the interests of her sister & successour Q *Elizabeth* prevailed so far, as to make them repent their repentance, and to sweare over againe all their former *Perjuries*, her cunning *Counsellours* by all unlawfull wayes of violence and allurements surprising the Parliament, corrupting the Cleargy, and violencing the consciences of the subjects, and so contriving their designs, as that they confidently imagined that *Schisme* and *Heresie* were establisht in *England* irremoveably, being setled by a *law*, as irrevocable, as that of *the Medes and Persians*.

4. But

4. But in vaine: For *Schisme* and *Heresie*, wanting firme and reall foundations, and being built only upon secular interests, when those interests come to faile (as all worldly things must in time) naturally sinke lower and lower into that gulfe which hath no bottome. For it is remarkable that *Heresie* being the ruine of *Faith*, as *Schisme* is of *Charity*, all changes that are made in them are still to the worse. Faith is continually more and more undetermined, and Charity more and more cryed downe and made unlawfull. A fearfull example of this hath been represented to the world in this late *Schisme* in *England* from a former *Schisme*: For heretofore the *English Protestants* pretended that by their *Separation* from the *Catholique Church* there was made a rent only in the semelesse garment of *Christ*, but yet so that the parts hung together still, allowing the *Catholique Church* to be a true *Church* of *Christ*, but preferring their part of it as better cleansed and washed than the other. But now *Christs* garment is torne by them into I know not how many rags, all pluck'd entirely from one another, and this with such violence and injustice, as *Mahomet* himselfe would have abhorred.

5. But to returne to *Perjury*, a most usefull and necessary engine in *Schisme*; certainely never any *Carthaginian* or *Barbarian* hath given such prodigious Examples, as the *Presbyterian Calvinists*. For Persons, who make it a foundation of their Sect to acknowledge a private spirit to be the only judge of Scripture and points of Religion, renouncing all externall Ecclesiasticall authority as to such a purpose, for

such

ſuch men, I ſay, to force other men without any new information or inſtruction to forſwear whatſoever the law of God (as they believed) and moſt certainly the lawes of the Kingdome then in force obliged them to, is an attentat moſt horrible? But by a new oath, and that explicitely commanding perſons to preſerve their loyalty to their Prince, and to maintaine the Lawes and Religion of the Kingdome, by ſuch an oath I ſay, to oblige the ſame Perſons at the ſame time to ſeeke the deſtruction of their Prince and of the ſame Lawes and Religion, and to ſpend their fortunes and lives in the defence of a Religion not yet in being, but promiſed to be contrived no man knowes when, nor by whom, and to ſweare that that unknown Religion yet in the forge was true and only conformable to the word of God: What name can be found out for ſuch ἄγος, an execrable renouncing of God, as this? And yet all this hath been in the face of the ſun, and this muſt in *England* be ſtiled a *Reformation*, and ſuch an one as might deſerve to be purchaſed with that Sea of blood which hath lately flowed there.

5. Surely this one example alone may ſuffice to advertiſe all thoſe who have ſeperated from the unity of Chriſts Church, what are and probably will be the dire effects of *Schiſme*. Let them not caſt their eyes ſo much upon thoſe frequent ſeditions and Rebellions, and thoſe rivers of Chriſtian blood, which under a pretence of *Reformation* have been ſhed in Chriſtendome ſince *Luthers* Apoſtacy: But let them rather conſider this as a judgement more terrible.

ble then all the former, namely that for a punishment of *Schisme*, and such crimes as are the naturall fruits of it, Almighty God has given up *England* to this more then Atheisticall, wanton, petulant contempt and defiance of his heavenly Majesty.

7. Therefore such abominations as these, *Sacriledge* and *Perjury*, then which no Heathen could imagine any more abominable, and these so great abominations exalted to the utmost degree and circumstance of aggravation, having thus universally infected and envenomed all the severall Orders and degrees of men in *England*; could I possibly, remaining a Christian, or not becoming a profest Atheist, escape fearefull apprehensions that the end of such things would be yet more terrible, and that such execrable crimes would require a long time for expiation?

CHAP. V.

The sanguinary lawes, and cruell execution of them upon Catholique Priests in England.

1. THere was one sinne more of which the *English Government* since the *Schisme* there was guilty, which God seldome leaves unpunished, and for which, even during the time of my being a *Protestant*, I apprehended some time or other as a sharp visitation; which was

was the enacting and putting in execution those bloudy lawes against poor *Catholique Priests*, against most of whom there was not the least pretence of any charge of sedition or Treason? But for this only crime of being of that heavenly Vocation, to which the Spirit of God had called, and the sacred authority of the Church had exalted them; And for a conscionable discharge of that calling, they were arraigned, condemned, drag'd to the place of execution, there ignominiously hang'd, (among thieves and murderers) and their half-living bodies most inhumanely quartered, and exposed to the sun and weather.

2. This crime was the more inexcuseable, because committed by *Englishmen*, who (though violent enough in their passion when it is provoked, yet) are apt in a short time to relent, and by *English Protestants*, a Sect pretending above ordinary to moderation and clemency. But the truth is, the *Calvinisticall Spirit* ha's been working in that state and government ever since the beginning of Q. *Elizabeths* reign; for the *Calvinists* were the Councellors that first suggested those cruelties, which their descendents have since eagerly pursued and acted by the hands of others, till (their so long projected designs succeeding) they might have the pleasure to glut themselves with Christian bloud even to vomiting, as they have of late done.

3. Now that this is no false character of that *Calvinisticall Spirit*, (besides many wofull experiences in other countreyes) our great

great Presbyterian contrivers, and managers of the late war have given severall testimonies irrefragable, who (whensoever they were pressed with want of treasure, knowing the complexion and temper of their own faction in *London*, how delightfull a spectacle of bloud would be,) had no readier ways to extort supplies of money from them, then by feasting and regaling them with the cruell execution of a *Catholique Priest*, or shedding the bloud of their own *Archbishop*, or of some other considerable *Royalist*. I beseech almighty God, that when the time shall come that he will *make inquisition for bloud*, he would sever the innocent from the guilty, and not impute to the whole Nation the cruelty of that one bloudy Faction there.

CHAP. VI.

The Authors sadnesse for the sins and miseries of his country.
What remedies and lenitives he found for this sorrow.

1. A Sad meditation on such arguments as these was the exercise of my thoughts at my departure out of *England*, and a good while after, during my first abode in *France*. And though, God be thanked, I could not accuse my self of having contributed any

any thing directly, or otherwiſe, then all other ſinners before Almighty God doe, to the preſent deſolations of my poore beloved countrey, and there ought to have contented my ſelfe with an entire reſignation of the whole matter into the hands of a moſt mercifull, however infinitely provoked God, praying for the peace of that *Ieruſalem*, without unneceſſary afflicting mine own ſoule: Yet I willingly deceived my ſelfe into a kind of pleaſure of greiving, with this falſe beliefe, that in ſuch circumſtances to do any thing but grieve were to renounce not onely humanity, but likewiſe that duty which the Law of Chriſt obliged me to performe in the behalfe of his Church.

2. But time and better inſtruction from ſpirituall Perſons, eſpecially Catholiques (whoſe councels in matters of practiſes in ſuch caſes I thought it not unlawfull to hearken to) did at length reduce my minde into a more calme temper, toward the tranquility I was much advanc'd by an obſtinate reſolution not only not to be inquiſitive after newes good or bad, but to avoyd thoſe converſations where I might be in danger of ſuch a mortification, and withall by employing my time and thoughts in that charge which I had undertaken, and in mine own private ſtudies.

CHAP.

CHAP. VII.

A scruple suggested to my minde, viz. *To the Communion of what Church I should adhere upon supposition that the Church of* England *should faile.*

1. NOt long after this there was, I know not how, suggested to my understanding a thought, which I could not at pleasure silence, and which interrupted much my extreame eagernesse of reading; it was this, *A supposition being made that it should please Almighty God to put a period to the Church and Ecclesiastic all government in* England, *to what Churches Communion I should then adjoyne my selfe!*

2. It was not any reason I had to dispayre of the Kings condition that occasioned such an inquiry (for at this time he was in a state to dispute upon even termes the victory with his enemies) nor any jealousie of the truth of the *English Religion*: But knowing that the *English Church*, considered as distinct not only from the *Roman*, but from all other Sects in separation likewise from it, was not, nor ever pretended to be either *indefectible* or *infallible*: Nay more, considering that the Ecclesiasticall government in *England* depended absolutely upon the firmnesse or weakneffe of the Kings authority there, by whose absolute power only and according to whose interests it was framed at first; And perceiving but too well that for many yeares there had been a powerfull, malicious, contriving faction of *Calvinists*, equally

qually enemies to Monarchy and Episcopall Government (as they have given proofe to the full) and which had intruded themselves and were generally incorporated both into the inferiour Cleargy, Universities, chiefe *Bourgeosies*, and places of Judicature, whose designe received from their forefathers it had been to omit no occasion to ruine both the civill and Ecclesiasticall State, whereto the whole Kingdome of *Scotland* would be sure to give their brotherly assistance: Lastly, being assured that the maine thing, and to me the most considerable advantage which the English Church had above all others pretending to a Reformation, namely a succession and authority of Bishops and other Ecclesiasticall Orders received from the *Roman Church*, was never confidently and generally taught in *England* to be of *divine right*, and by consequence tooke no firme rooting in the consciences of English subjects; Upon which ground I easily foresaw that though perhaps many would adventure far to support the Reall authority, yet if ever the title of Episcopall Jurisdiction should be separated from the Rights of the King, there would but very few appeare that would hazard their fortunes or lives for that which though they preferred infinitely before the Presbyterian Tyranny, yet they had never been taught that it was an essentiall condition of a Church. Yea on the contrary they had seen both King and Cleargy, and generally the whole Kingdome looke upon the *Calvinist* and *Lutheran* Churches, as brethren of the same Religion in substantialls, sending Bishops and other Ecclesiastiques to sit with them

in

in their *Synods*, maintaining their quarrells, commending their principall Authors, harbouring, releeving and preferring their exiles, In a word, upon the title of *Brotherhood* assisting them with treasure and forces in their Rebellions.

3. Upon such grounds as these, considering the unsure foundation of the *English* Church, I thought it not unreasonable to spend some thoughts upon that enquiry, viz. To *what Churches Communion I should adjoyne my selfe upon supposition that the English Church should come to fayle.* I thought my self the rather obliged to pursue such a provisionary enquiry, because I remembred that M. *Hooker*, one of the most learned judicious writers that ever that Church had upon such grounds as are before mentioned, especially having an eye unto the *sacrilegious spirit of Calvinisme*, his great and almost Prophetical prudence, (for *Prudentia est quædam divinatio*) *Corn. Nep. in vit. Pompon. Attice.* In those very bookes which he wrote to defend the Church, said that the *English Church was in probability a Church not to continue above fourescore yeares at most.* Hooker Eccl. Pol. lib. 5. Sect. 79.

CHAP. VIII.

A Reflection upon severall Sects. And first upon the Socinians.

1. NOw in pursuing this inquiry, it scarce entred into my thoughts to admit into debate

debate the *Roman Church*, becauſe the maine foundation thereof, namely *infallibility*, I verily beleeved I could (powerfully arm'd with Mr. *Chillingworths* reaſon) evidently and demonſtratively deſtroy.

2. Of Sects in ſeparation from the *Catholique Church*, thoſe which I thought moſt conſiderable, and therefore repreſented them to my underſtanding, to examine which of them would beſt approve it ſelfe to my choyce, were 1. the *Lutheran*, 2. the *Calviniſt*, 3. the *Socinian*. For as for thoſe fanaticall Sects of *Anabaptiſts*, *Familiſts*, &c. they being only confuſed troops of ignorant dreaming ſpirits, which hitherto have never been able to convert one Pariſh or Village entirely to themſelves, and the very dregs of all other Sects, where thoſe that were diſcontented or craiſed in their underſtanding ordinarily ſetled; I could not obtaine from my ſelfe the patience to examine ſeriouſly their grounds, or to put it to the queſtion, whether I ſhould adjoyne my ſelfe unto them or no. Adde hereto that I could not hitherto underſtand all their grounds diſtinctly, by reaſon that I could never meet with any of their writings, ſo obſcure they are, and afraid of the light.

3. Concerning the other three Sects, the temper and morallity of the *Socinians* was much more agreeable to mee then that of the other two. But their inexcuſable boldneſſe of trampling under foot all authority of Fathers and Councells, and their licentious introducing blaſphemous and long-ſince-buried Hereſies againſt the fundamentall Myſteries of Faith was to me intollerable. Beſides, neither *France*

nor

nor *Italy* being able to afford me bookes of *Socinian* doctrines, I was forced to content my selfe with that curiosity, which I had had a few yeares before in *England* (where such bookes were but too frequent, notwithstanding the care of the late *Archbishop of Cant.* to hinder the importing them) at which time I read over almost all the considerable treatises of that Sect, both of controversy, and exposition of Scripture. The effect of which my curiosity was only an esteeme of the excellency of their naturall parts both for the subtilty, and clearnesse of disputation, and an acknowledgment that though their *principles* were of all others most fallacious, and their peculiar distinctive doctrines most horrible and intollerable to Christian eares, yet they were far more constant to such their principles, and lesse incumbred with difficulties and contradictions then the other two: In a word, that the frame of their building was with all its deformity more uniforme, then that of other Heretiques of these times, & as strong as a building could be that had no better foundation then the moving sand of naturall reason: Whereas the other two Sects of *Calvinists* and *Lutherans* (to whom I had some jealousie that the *English Protestants* might be joyned) relying principally indeed upon private interpretation of Scripture, but challenging likewise the suffrages of the Ancient Fathers, (especially in some doctrines of meere Tradition, as *Baptising of Infants*, &c.) by reason of the inequality in the foundation, the building could not choose but have many rents and declinations in the walls, some parts continuing stable, and others sinking

by

by reaſon of the yeilding of the Foundation: which diſformities and inequalities the *Socinans* avoyded. This was all the change that the reading of thoſe Hæreticall blaſphemies wrought in me, none of their ſubtile wreſtings, and Chymicall extractions of new ſences from fundamentall Texts of Scripture prevailing againſt the conſtant univerſall authority of Gods Church interpreting the ſame Texts.

4. I conceive it unneceſſary, if not very inconvenient to ſet downe here the exceptions I had againſt the ſeverall peculiar doctrines proper to the *Socinians*, for feare leſt by undertaking to confute I ſhould endanger to diſtill the infectious poyſon of them in a countrey, where, God be bleſſed, they are utterly unknowne: remembring how ſubtilly and maliciouſly the Schollars of *Sibrandus Lubbertus in Holland* are reported to have abuſed their unwary Maſter: for they having an extreame itch of reading one of the moſt pernicious Treatiſes of *Socinus*, which was forbidden to be diſperſed, knew no better a meanes to ſatisfy their unlawfull and dangerous curioſity then by perſwading their credulous Maſter that it was expected from his eminent abilities to confute ſo pernicious a booke; which he having, as he thought ſufficiently performed; they further told him that it would be injuſtice, and a kind of confeſſion of guilt to publiſh his confutation without the adverſaries Text, and by that meanes they made their Maſter a ſower of Hæreſy, for every one almoſt bought up the booke for *Socinus* his ſake only, ſcarce any vouchſafing to caſt their eyes upon the heavy unskillful confutation.

5. Thus I make but a small stay upon the *Socinians*, on whom I looked rather with pitty then resentment: Considering withall that they were the almost only Sect which made profession against violence, and active disobedience, condemning warre absolutely and upon whatsoever pretences. Notwithstanding observing that one essentiall marke of that Sect was resolutely to hold no opinion, but in every *Synod* to give leave to the questioning or altering of whatsoever *Articles* of Faith had been before decided, I found that seemingly calm and quiet spirit of theirs lesse alluring; because from their owne peculiar complexion and grounds, I thus Argued; Who can tell whether (if they encrease in numbers and power) they may not thinke fit to begin with the alteration of that doctrine? For I have known when even the *Calvinists* in *Holland* and the *Puritans* in *England*, being in low estate, have preached *liberty of Prophesying*, & pretended only to desire a freedome of injoying their Consciences in particular, promising never to molest any others; As by their first published writings, and by severall *Remonstrances* and *Petitions* by Q. *Eliz.* to K. *Iames*, in the beginning of his reigne, and to Parliaments in those times; And yet the same men being afterwards become numerous & powerfull enough to gaine the effect of their Petitions by force, never yet allowed any moderate qualification or tolleration to any other.

CHAP.

CHAP. IX.

Reflection upon the Calviniſts and Lutheran Churches.

Their firſt diſadvantage in compariſon with the Engliſh Church.

1. HAving paſſed with ſo much ſpeed the *Socinian Churches*, I fixed my thoughts more ſeriouſly upon the *Lutherans* and *Calviniſts*, to the end to reſolve my ſelfe whether thoſe points of doctrine, diſcipline or practiſe, wherein they differed from, and apparently came ſhort of the *Engliſh Church*, were indeed of ſo high a nature as to diſhearten me from embracing their communion any other way, then by allowing them my Charity, in not condemning them, which I alſo afforded even to the *Roman Church* it ſelfe.

2. Now among the differences, (where in all other *Sects* pretending to a Reformation were diſtinguiſhable from the Engliſh, as wanting certaine priviledges and commendable qualities which ſhe enjoyed) ſome I found to be commune to all thoſe Sects, (eſpecially the *Lutherans* and *Calviniſts*:) Others to be proper and peculiar to each. Concerning theſe latter, I found it to little purpoſe to ſpend much time in examining them, becauſe the former commune ones did more then ſufficiently diſhearten me from adjoyning my ſelfe to their Communion. And thoſe were eſpecially theſe five, viz. 1. Their grounding their beliefe both

of the bookes of Scripture, and the true sence of them, not upon the universall Tradition of the Church, but their owne private Spirit, which, as they pretended, assured them that the *Apostles* and *Evangelists* were the Authors of them, and that the sences, which they collected from them, were the true undoubted sences of them. 2. Their apparent want of a lawfull succession of Ecclesiasticall Governours and Teachers, joyn'd with an unsufferable presumption in condemning of Tyranny, that Government of Bishops, which had been apparently setled in the universall Church without contradiction since the Apostles Times. 3. Their Doctrines and practises of *Sedition* and *Rebellion*. 4. Their professed hatred of peace and Reunion with the *Catholique Church*. 5. The prodigious personall qualities of *Luther*, and *Calvin*, which shewed them to be persons extreamly unfit to be relyed upon, or acknowledged for *Apostles*, and *Reformers*.

3. Concerning the first commune difference, namely, The *Calvinist's* and *Lutheran's* grounding their beliefe of Christian Doctrines, and their sence of them, and generally of the bookes of Scripture, not upon the authority and Tradition of the Church so much as upon a private Spirit, testimony or suggestion pretended to bee infused from the Spirit of God, by which they took upon themselves to be assured of the truth of Christianity, of their expressions of severall Articles of Faith, and of their perswasion that the Apostles and Evangelists were the Authours of those Divine writings; what little satisfaction I found

found in this maine Foundation of their Religion I ſhall reſerve to demonſtrate hereafter. For the preſent I deſire that to bee miſtaken when I call this one of the differences and diſadvantages which the *Lutherans* and *Calviniſts*, &c. have in comparing them with the *Engliſh Church*. For though it bee true that by rationall conſequence from the grounds declared of the *Engliſh Church*, the former poſition will evidently follow: notwithſtanding ſhee hi's beene more moderate and wary then publiquely to pretend to ſuch a *Private Spirit*, and by conſequence has left a latitude and liberty for them in her *Communion* to renounce it, as many of the moſt learned among them have done.

CHAP. X.

Apparent want, yea renouncing of a lawfull ſucceſſion of Eccleſiaſticall Governours and Teachers among Lutherans and Calviniſts.

1. A Second thing wherein the *Lutherans* and *Calviniſts agreed* to diſagree with the *Church of England*, was their want of Biſhops, and by conſequence of a lawfully ordained Clergy. This was an inconvenience ſo much the more hard to be digeſted by mee, and which deſerved neither excuſe nor commiſeration, becauſe by reaſon of their

want of Bishops,' at their first pretended Reformations they came to that shamelesnesse as to seeke to palliate this defect by a desperate condemning of the Order it selfe, as a tyranny and usurpation crept into the Church against the expresse Order of Christ and his Apostles: And though they (especially the *French Calvinists*) might afterward have in some sort remedied this defect by receiving a Cleargy by the Ordination of the English Bishops (whereto they have beene earnestly follicited, as namely, by Bishop *Morton*) notwithstanding they utterly persisted in the utter refusall of suffering this important disadvantage to be cured: which perverse Spirit of theirs, *Arnobius* (*cont. Gen. lib. 6.*) elegantly describes in these words, *Quod semel sine ratione feciſtis, ne videamini aliquando neſciiſſe, defenditis*, that is, *That thing, which yee once unreasonably did, to avoid the imputation of having beene ignorant, yee still maintaine.* Yea, to that ridiculous impudence have they arrived in *Scotland*, not many yeares since, as to admit one to publique Penance in the Church onely for having beene a *Protestant Bishop*.

2. I cannot forbeare to give a taste of *Luthers* Spirit with reference to this subject, lively represented in a Bull by him published to this Tenour, Anno Domini M. D. XXIII. *Nunc attendite vos Epiſcopi, imò larvæ Diaboli; Doctor Lutherus vult vobis Bullam & Reformationem legere, quæ vobis non bene ſonabit.* Doctoris Lutheri Bulla & Reformation,

Oſiand. cent 16. pag. 87. pag. 102.

Reformatio. *Quicumque opem ferunt, &c.* That is, *Now bee attentive O yee Biſhops, or rather diſguiſes of the Devill, Doctour* Luther *will reade to you a Bull, which will not ſound pleaſingly unto you.* The Bull and Reformation of Doctour Luther. *Whoſoever brings aſſiſtance, ſpends Body, Life, and Honour to the end that Biſhopricks may be waſted, and the Government of Biſhops extinguiſhed, ſuch are the beloved children of God, and true Chriſtians, obſerving the Commaundements of God, and reſiſting the Ordinances of the Devill. Or if they be not able to doe thus much, let them at leaſt condemne and avoid that Government. But on the contrary, whoſoever maintaine the Government of Biſhops, and obey them voluntarily, ſuch are the very Miniſters of the Devill, and reſiſt the Ordinance and Law of God.* Hitherto is *Luthers Bull.* And I deſire that any reaſonable Chriſtian would confeſſe, whether he can chuſe but believe that the very ſame whom *Luther* himſelfe confeſſeth to have beene his Counſellour and perſwader to leave *Maſſe*, was his Secretary likewiſe to write this *Bull*? And that a man ſhould not think that this was onely one of *Luthers* frantick extravagancies, the horrible effect will demonſtrate the contrary; which was a fearfull inſurrection and Rebellion of a World of Countrey people combined by Oath to the ruine of ſeverall Eccleſiaſticall Princes in *Germany*, who were content in that cauſe to ſtand to *Luthers* judgement. Who when he perceived they were unfurniſhed of armes, and unlikely to proſper in their deſigne, leſt their Rebellion and the effects of it ſhould be imputed to him, was content to exhort them to obedience.

3. *Calvin* and *Beza*, &c. though more subtile, yet were not lesse malicious against Episcopacy, as appeares in severall of their Treatises and Epistles. Yea *Calvin* ascended to that height of arrogance as to professe that, that Order and Discipline which hee had forged in *Geneva*, and whereof not one single patterne can be given since Christs Time, was not onely justifiable, but necessarily obliging all Christians to conforme unto.

4. Whether it may in some measure bee attributed to my education in a Church which challenged to it selfe a priviledge beyond all other Sects from a succession of *Bishops*, or to the evidence of reason and authority which convinced mee of the necessity of such a succession; However it came, I found it was impossible for mee to suffer my selfe to be perswaded that Episcopacy was a Government condemnable; or that a legitimate succession of *Holy Orders* was not necessary to the constitution of a Church; Or lastly, that the supereminence of *Episcopacy* above Priesthood, the appropriating thereto of the power of *Ordination*, *Confirmation*, and giving suffrages in Councells was an usurpation crep'd into the Church immediatly after the *Apostles* Times, and contrary to their intention, Considering that the Primitive Churches were extreamly and punctually scrupulous in maintaining the very phrases of traditionary Doctrines, and Formes of customa-practises; In so much as when the least innovation in either was discovered, all men conspired to condemne the innovatours; Witnes the controversies about *Easter*, *Rebaptization*

of

of Heretiques, &c. Was it imaginable, thought I that those first Bishops, who even by their Officers were more peculiarly *Candidati Martyrii*, should so suddenly degenerate from the Apostolicall Spirit of Humility, as universally to conspire to set up that pretended Tyranny over the rest of the Cleargy, and the whole Church? Or supposing that in the midst of such dire persecutions they had the will and leasure to designe such ambitious projects, is it credible that the whole *Ordor of Besbyters* would suffer themselves to be excluded from their Priviledges and Officers so very lately bequeathed them by Christ, and conferr'd by the *Apostles*; and this universally through the whole World, and not one single *Presbyter* appeare that should protest against such an usurpation? Certainly it was much more probable that *Luther*, and *Calvin* were either deceivers or deceived, then that all Primitive Bishops were Tyrants, and all Primitive Preists fooles, or rather betrayers of that power and duty left and enjoyn'd them by the Apostles.

5. But though I could have digested this, what arts or violence could I make use of against mine owne reason and conscience to perswade my selfe to live in a Church, in which there were neither *Bishops* nor *Priests*, but a new Order and Title of *Ministers* made by a conspiracy of ignorant laymen, a Church that took upon her to degrade and annull the Orders of the whole Christian World, because they had not been communicated to her, a Church which (notwithstanding the expresse words of S *Paul*, *Eph.* 4. who tells us that one of the speciall gifts

which our Saviour upon his Ascension received from his Father to enrich his Church withall, was that subordination of severall Orders of the Cleargy, which was to continue till the *consummation of the Saints*, or end of the World, yet) professeth that there is no such subordination, and that there were no lawfull Bishops or Pastours in the Church for many hundred yeares, before *Luther* broke his vow of Chastity to make himself fit to propagate them, and before *Calvin* escaped from *Noyon* to *Geneva*, there to maintaine the gates against the *Bishop*, and to create Ministers under himself and in his Princes place ?

CHAP. XI.

Consent of Fathers against Calvinists and Lutherans.

1. UPon such grounds of *Calvinists* and *Lutherans* (if they could possibly appeare to be true) what impudence and folly must we needs impute to all the ancient Fathers and Doctours of the Church, who never fayle in disputing against all sorts of Heretiques or Schismatiques to insist unanimously upon this Quere, *By what lawfull succession, from what Apostolique Seate their first Teacher derived himself* ? And professing that it was necessary to insist upon the point of succession, as to examine the truth of the Doctrines themselves, according to that Speech of S. Chrysostome (*Hom. 11. in Ephes.*) *Suppose you that it is sufficient*

to

to say they are Orthodox, and in the meane time Ordination is lost and perished? To what purpose is the rest, this being not made good? For wee ought no lesse to contend for it then for the Faith it self.

2. Witnesse hereto S. Ireneus, *Lib.4.cap.45. Where is it then that a Man shall find such Pastours? S.* Paul *teacheth us when hee sayes, God hath placed in his Church first of all Apostles, secondarily Prophets, in the third place Doctors. There then where the Gifts of our Lord are placed, in the same place must wee seeke for the truth, among whom the succession of the Church since the Apostles, and the purity of Doctrine is maintained in its integrity. Witnesse S.* Cyprian (*in Ep ad Magnum.*) *Whereas some alledge that they acknowledge the same God the Father, the same Sonne Jesus Christ, and the same Holy Ghost; this can nothing availe them* (viz. being a Schisme.) *For* Core, Dathan *and* Abiron *acknowledged the same God that* Aaron *the High Priest and* Moses *did, living under the same Law, & in the same Religon: They invoked that one and true God who is to be worshipped and praid to: Yet in as much as exceeding the limits of their Ministery they assumed to themselves the licence to sacrifice in opposition to* Aaron *the High Priest, who by the ordination of God had before obtained the lawfull Priesthood, they being supernaturally strucken presently received the just punishment of their unlawfull attempts.* And againe, *Novatianus is not in the Church, neither can be accounted a Bishop, who despising the Evangelicall and Apostolicall Tradition, succeeding to no person has been ordained by himself.* And againe, *How can hee be acknowledged to be a true Pastour, who, (the true Pastour being alive, and by a successive Ordination presiding in the Church) without succeeding*

succeeding to any one, beginns from himselfe. And again (*Ep. ad Flor.*) *Christ sayes to his Apostles, and by them to all Prelates who succeede the Apostles by a substitute ordination* (Vicariâ Ordinatione) *He that heareth you heareth me.* Witnes *S.* Athanasius (*de Synod.*) *How can they be Bishops, if they have received their Ordination from Heretiques, even by their own accusation?* Lastly, (to omit infinite passages in *Tertullian, S. Augustin Optatus*, &c.) Witnesse S. *Hierome*, who speaking of *Hilary* the Deacon, authour of one of the Sects of the Luciferians (*in Dial. cont. Lucifer.*) saith, *Together with the man his sect likewise is perished, because a Deacon could not ordaine a Clearke to succeede after him. Now it is not a Church which hath no Priests.*

3. Were such arguments as those, I would faine know, logicall and efficacious in the third and fourth century of Christianity, and are they of no force now? When was it that they began to lose their vertue? Did all the *Ancient Martyrs, Bishops* and *Doctours* of the Church, Champions of Christian Religion, confound all the ancient Heresies by demonstrating that the Authours of them had no personall legitimate, (nor Doctrinall) succession? And shall wee be made believe that such a succession now is not onely not necessary, but that it is rather a prejudice, yea that it is an argument for Heresy? That it is a proofe of a truely *pure Reformation* to abjure not only all the ancient Ceremonies of Ordination, but even the Officers, yea the very names of all Ecclesiasticall Orders? For mine own part, I must acknowledge my want of courage; I durst not range

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my ſelfe in ſuch a Congregation, where I ſhould be expoſed point blanck to receive all the ſhot which ſo many (by all acknowledged) Saints have darted againſt the ancient Heretiques.

CHAP. XII.

Seditious Doctrines univerſally taught by Calviniſts, &c.

1. A Third important inconvenience, which I could not ſee any meanes to avoyd being adjoyned to the *Lutheran* or *Calviniſt Churches*, was the ſcandall of *Sedition* & *Rebellion*. An imputation this was, which I could never perceive that any of thoſe two factions (and principally the *Calviniſts*) took any care to clear themſelves of, any other way then by recrimination upon ſome particular perſons among *Catholiques*: Never could I meet with, or heare of any *decree Synodicall*, any treatiſe or writing by which they pretended to free themſelves from this charge, or to give ſecurity to Princes in whoſe Dominions they lived of their intention to be loyall and obedient.

2. Indeed at the end of ths Confeſſion of Faith of the *French Calviniſt Churches*, there is a ſeeming plauſible acknowledgement of obligation to ſubmiſſion to lawes and Magiſtrates, but with this expreſſe reſervation, *moyennant que l'Empire Souverain de Dieu demeure en ſon entier*, that is, *upon condition that Gods ſupreme authority remaine inviolated*: a reſervation ſo large and ſo ambiguous, that they having both by writings and too frequent practiſes declared that they conceive themſelves in conſcience and

by

by vertue of Gods law obliged to maintaine the pretended-true Religion (not by suffering for it, but) by active opposing whatsoever humane authority shall seeke to destroy it; Yea more, that they are obliged to use all endeavours to destroy Idolatry (that is, say they, *Catholique Religion*) this restriction mentioned in their Confession seemes to have beene intended on purpose to put them in mind of their duty to rebell whensoever they have opportunity to maintaine or propagate their owne, or chase out and exterminate *Catholique Religion*. For mine owne particular I professe I never yet conversed with any of them so ignorant, but, when wee spoke concerning this argument, was able to say some thing to any objections, and many of them had arrived to the skil to alledge the subtilleſt reasons that that their infernall book stiled *Iunius Brutus* (ordinarily attributed to *B* ℣) did suggest. And by one tryall made since I came into *France*, I am become confident that if the next *Synod* of *Charenton* were summoned by such as might constrein them, to explaine themselves, *Whether in case of Religion they might not actively oppose the supreme authority, or whether if in France they had the same advantage over Catholiques, which Catholiques have over them, they would allow the same freedome*? they would endeavour to give an answer as unsatisfactory as their Confession of Faith.

3. It was not altogether the many seditious passages in *Luther*'s and *Calvin*'s writings which scandalised mee so farre as to conceive my self by communicating with them engaged to professe

profeſs, at leaſt not to profeſſe againſt, ſuch horrid doctrines (for liberty is ſometimes taken by them to renounce ſome particular Texts even of *Calvin*) but the not ſeeing any one proteſting againſt or diſavowing ſuch ſcandalous aſſertions. I confeſſe I wondred how they could hope to make any Chriſtians believe that their pretended *Reformation* proceeded from the Spirit of *Chriſt*, when inſtead of thoſe ſpirituall armes of charity, humility, patience & moſt indiſpenſable obedience even to *Nero* himſelf by which *Chriſt* enabled his *Apoſtles* to conquer the world to the belief of the Goſpel; *Calvin* and *Luther* put into the hands of their Sectatours malice, pride, hatred to ſuffer for conſcience ſake, active reſiſtance againſt all authority, in a word, the very ſame weapons that the Devill ſuggeſted to *Mahomet*.

4. Now to make this appear to be no wrongfull imputation, beſides the manifeſt experience of all the blood ſhed in *Germany*, *France*, *England*, &c. and beſides ſuch bloudy treatiſes of *Beza*, *Knox*, *Good-man*, and others of theſe later times. I will produce expreſſe teſtimonies out of the writings of *Luther* and *Calvin*. Firſt *Luther* (*loc. com. claſs.* 4. *c.* 30. directing his ſpeech to one *Spalatinus*, hath theſe words, *I will not endure that which thou ſayeſt*, viz. *that the Prince will not ſuffer that any thing ſhould be written againſt the Electour of Mentz, nor any thing that may diſturbe the publique peace. I will rather confound both thee, and the Prince: For if I have oppoſed the Pope which is his Creatour, why ſhould I not oppoſe the creature?* And, *Is it not a pretty opinion of yours that the publique peace ought not*

to

nion of yours that the publike peace ought not to be disturbed, but the eternall peace of God may; *No such matter*, Spalatinus, *no such matter.* And again, (*cap. de Bapt.*) *We are exempted from all humane lawes by the Christian liberty given us in Baptisme.* Then for *Calvin*, *Calv. Inst. l.4.c. 20. p.10. & com. in Dan.c.2.v.39.& c.5.v.5.Id.in Dan.c.6.v.2.& 25.* it is observable first how in severall places he labours to discredit Monarchy in general: then how seditiously he speaks elswhere, as in this expression, *Earthly Princes devest themselves of their power, when they oppose themselves against God, yea they are unworthy to be reckoned in the number of men. And therefore it is fitter that a man should spit in their faces then obey them, when they grow so sawcy as to be willing to deprive God of his right.* Lastly *D. Bancroft Archbishop of Canterbury* (in his Booke of dangerous Positions, pag.9.) imputes to *Calvin* this damnable position, openly both in writing and deeds defended by his followers, viz *That it is lawfull for subjects, if Princes will not, to reforme Religion, and that by force and armes, if it can be done no other way.*

5. I should have been willing to let such horrible speeches as these pass for personall faults, and have attributed to them, *Luthers* frenzy and *Calvins malicious* spirit, if any of their party would have thought fit to disavow them; or if the yet more horrid books of *Beza* & other of *Calvins* disciples had not justified their Masters to have beene modest in comparison of them; and lastly, if I had not knowne that when any among them (I never heard that any put it in a publique tryall, but one) to whom such damnable doctrines have appeared

red odious, and were willing to publiſh their deteſtation of them, had not been interrupted, and publikely ſilenc'd in ſuch a diſigne. But to give a proof irrefragable, that this Sect eſpecialy of *Calviniſme* is bred and nouriſhed with this poyſon of ſedition, and that even in the infancy thereof not being able to keepe in the ſting, when it was ſo weake as that it had no power of wounding, as ſoone as it gets ſtrength it fayles not to dart it out to the deſtruction of never ſo many thouſands that oppoſe it, I ſhall for proofe onely deſire that men would caſt their eyes upon the condition of *England* ſince the late Calviniſticall faction there got a fatall opportunity to diſcharge freely that poyſon, which for a long time it was forced to keepe cloſed up in it's entrals, where after the beſt enquiry I could make, I could not finde or heare of during the time of theſe late bloody commotions ſo much as one ſingle perſon of the *Presbyterian-Calviniſt* party but did actively oppoſe his King; Nor one ſingle Miniſter of that party but was a Trumpet to incite to war: And all this not to free themſelves from any danger they were in for their conſciences (for before the warre broke out, his Majeſty had offered them ſufficient ſecurity) but to deſtroy the preſent government of that Church, and to ſet up their owne in place of it. And as for *their Brethren in France* to this day it has beene in vaine attempted to perſwade them to ſignifie the leaſt diſlike of theſe their practiſes, the moſt infamous and ſcandalous to Chriſtianity that ever were.

6. If all theſe conſiderations together do

doe not more then ſufficiently prove that without partaking of the ſcandall, I could not adjoyne my ſelf to the communion of theſe Sects, let all the world judge: Eſpecially I being before, (& yet remaining) abſolutely perſwaded *that it is utterly unlawfull upon prætence of defending Religion, or avoyding perſecution to oppoſe actively that peaceably ſettled Government under which I live. Much more to ſeeke the alteration or ruine of that Government, upon deſigne of introducing that Religion, which I thinke to be true.* And truly I cannot but acknowledge it a great bleſſing of God, that though I had the misfortune to be bred in Schiſme, yet it was in ſuch a Church, the forme whereof having been moulded by authority (if not according to the intereſts) of the Civill Governours, in which continuing it was, beſides the obligation of my conſcience, mine own ſecular intereſts alſo to be loyall to the King, with whom that Religion did before ſtand, and is now in great danger to fall: for by this meanes I had no tentation at all to ſtudy waies to elude thoſe expreſſe commands of Chriſt by S. Paul, (*Rom.* 13.) *to be obedient not only for wrath but even conſcience ſake to my worldly Governour*; and of Chriſt himſelfe immediately (*Mat.* 5.) to ſeeke for *bleſſednesſe by ſuffering for the righteouſneſſe of the Goſpels ſake*, not by oppoſing with active violence the Governours that fought the ruine of it, much leſſe under pretext thereof by perſecuting and deſtroying others: Divine Providence ſeeming on purpoſe to order the publication of theſe truly *Chriſtian doctrines* under the reigne of *Tiberius*, *Caligula*, and *Nero*, then which the ſunne never ſaw more abominable

abominable Tyrants and enemies to Religion, to the end that in future ages no pretence ſhould ſerve to diſpenſe from Obedience. And this doctrine of Obedience, truly Chriſtian, which I learned in *England*, being now by Gods goodneſſe a *Catholique*, I do and by the grace of God will to my death retaine; and the rather, becauſe I ſhall now embrace it meerly for the authority of *Chriſt*, and in imitation of his Apoſtles and ancient Chriſtians afterward, whoſe heroicall ſubjection to perſecuting Emperours, even then when it was in their power to revenge themſelves: among other writers, *Tertullian* moſt divinely expreſſeth in his *Apology* and elſewhere, and that moſt victorious *Thebæan* Legion gave an illuſtrious example. Whereas in *England*, that the intereſt of ſtate had a great influence even upon this doctrine of obedience appears in this, that when Q. *Elizabeth* conceived it convenient for her worldly deſigns to take on her the Protection of the low-Countreyes againſt the King of *Spaine*, She employed *D. Bilſon* Biſhop of *Wincheſter* one of her learnedſt Cleargymen to write his booke of *Chriſtian ſubjection*, in which to juſtifie the revolt of *Holland* he gave ſtrange liberty in many caſes, eſpecially concerning Religion, for ſubjects to caſt off their Obedience. But that book which ſerv'd Q. *Eliz.* worldly deſigns, by the juſt judgement of God hath contributed much to the ruine of her ſucceſſour K. *Charles*: For there is not any booke that the *Presbyterians* have made more dangerous uſe of againſt their preſent Prince, then that which *his Predeceſſour* commanded to be written juſtifie her againſt the K. *of Spaine*.

CHAP.

CHAP. XIII.

Protestants recriminating Catholiques for Rebellion, answered.

1. I know well that the *Lutherans*, but especially the *Calvinists* triumph much that they can finde so few *Catholiques* that have been as wicked in this nature, as their best and most authentique teachers: most unjustly imputing to *Catholique Religion* the most abhored desperate acts of a few *Traytors*, and the seditious bookes of a few Authors: Whereas not onely all *Catholiques* in generall doe abhor those Acts, renounce and condemne those Writings, but the whole body of the *French Iesuits* in *Paris*, (to whom especially the *Calvinists* declare war in this point) being in the yeare, 1625. met in a full Assembly, have publiquely and unanimously disavowed, condemned and detested such seditious positions and writings, universally agreeing to condemne that scandall, wherein I never yet saw them imitated by any one *Calvinist*. Particularly for *English Catholiques*, their innocence and clearnesse in this point of Obedience was to me sufficiently apparent even before I left that Kingdome, besides other proofes testifyed in a *Petition* offered to the *Parliament* immediately before the late Commotions, as in the name of all of that Religion in *England*, In which the profession of their loyalty, was according to the tenour following.

"*The Catholiques* of *England* do acknowledge "& professe K. *Charls* now reigning to be their "true

" true and lawfull King, ſupreame Lord, and
" rightfull ſovereigne of this Realme, and of all
" other his Majeſties dominions. And therefore
" they acknowledge themſelves to be ob-
" liged under paine of ſin to obey his Majeſty
" in all civill and temperall affaires, as much
" as any other of his Majeſties ſubjects, and as
" the lawes and Rules of Government in this
" Kingdome doe require at their hands. And
" that notwithſtanding any power or pretention
" of the Pope or See of *Rome*, or any Sentence or
" detraction of what kind or quality ſoever, given
" or to be given by the Pope, his predeceſſors or
" ſucceſſors, or by any authority ſpirituall or
" temporall proceeding or derived from him or
" his See againſt their ſayd King and Countrey,
" they will ſtill acknowledge and perform to the
" utmoſt of their abilities their faithfull loyalty
" and true allegeance to their ſaid King and
" Countrey. And they doe openly diſclaime and
" renounce all forreine Power, be it either Pa-
" pall or Princely, Spirituall or temporall, in as
" much as it may ſeem able, or ſhall pretend to
" free, diſcharge or abſolve them from this obli-
" gation: or ſhall any way give them leave or
" licence to raiſe tumults, beare armes, or offer
" any violence to his Majeſties Royall Perſon,
" to the High Court of Parliament, to the State
" or Government. Being all of them ready not
" only to diſcover and make known to his Maje-
" ſty and to the high Court of Parliament all the
" treaſons & conſpiracies made againſt him, or
" it, which ſhall come to their hearing; but alſo to
" loſe their lives in the defence of their King &
" Countrey, & to reſiſt with their beſt endevours

" all

" all conspiracies & attempts made against their
" said King or Countrey, be they framed or
" sent under what pretence, or patronized by
" what forreigne authority soever. *And further*,
" they profess that al absolute Princes & supream
" Governours of what Religion soever they be,
" are Gods Lieutenants upon earth, and that
" Obedience is due unto them according to the
" lawes of each Commonwealth respectively in
" civill and temporall affaires, and therefore
" they doe here protest against all doctrine and
" authority to the contrary. *And they* doe hold it
" impious and against the word of God to main-
" taine that any private Subject may kill and
" murther the Annointed of God his Prince,
" though of a different belief and Religion
" from his. And they abhor and detest the pra-
" ctice thereof as damnable and wicked. *And*
" *lastly*, they offer themselves most willingly to
" accept and embrace the late Protestation
" of union made by the High Court of Parlia-
" ment, excepting only the clause of Religion.
" Professing that they cannot without sin in-
" fringe or violate any contract, or break their
" words and promises made or given to any
" man, though of a different faith and belief
" from the Church of *Rome*. All which they doe
" freely and sincerely acknowledge and protest,
" as in the presence of God, without any equi-
" vocation, or mentall reservation whatsoe-
" ver.

3. Now I desire to know what security be-yond this, any State can expect from any Chri-stian, or indeed any man? What jealousie can reasonably be given by persons, thus clearly and ingenuously

ingenuously professing their consciences and protesting their obedience; yet notwithstanding the *English Catholiques* are ready to give a security even beyond this; the Catholique *Bishop pro tempore*, formerly residing in *England*, having (as I have been credibly informed) offered his owne person and life, as a pledge of the loyalty of all his Cleargy, &c. under his obedience, in so much as if any of them shall be found guilty of disloyalty, the *Bishop* will be obliged to produce such a delinquent to condingne punishment, or pay the defect of it with the forfeiture of his owne life. These things considered I should not deny, even during the time that I was a *Protestant*, but that it was with great impudence, and injustice that *Catholique Religion* was accused by those two Sects of disloyalty, a crime universally and only adhering th themselves, and abhorr'd by all sorts of persons, all Orders and degrees among Catholiques.

CHAP. XIV.

A fourth scandall among Calvinists, &c. viz. their aversion from unity.

1. A Fourth great discouragement which I had to joyne in Communion with the *Lutheran* or *Calvinist* Churches, was their manifest renouncing of Christian Charity, and the peace of Gods Church, their unwillingnesse to abate the least point of doctrine even to a very phrase

phrase, or to alter any thing in discipline though to gaine thereby the greatest good, which is *unity* and reconciliation, in a word, the *Spirit of Donatisme, a Spirit of Separation, out of the love of Separation it selfe.*

2. Whether it was a naturall inclination in me to hate all quarrells unlesse most extreamely necessary and unavoidable: or my education in the *English Church*, which of all other Sects doth most professe moderation, I have alwaies dearly esteemed those writers whether *Catholique* or *Protestant*, which have endeavoured to lessen the number of differences between Christians, to give the most moderate qualified sences to differing opinions, and to attempt all probable waies of reconciliation, as *Hofmeister. rus, Wicelius, Franciscus à Sancta Clarâ*, &c. among *Catholiques*; And *Bishop Andrewes, Montague, Grotius, Monsieur de la Millitiere, Acontius*, &c. among *Protestants*. I was moreover in mine owne understanding convinc'd that in very many points the differences between *Catholiques* and *Protestants* was onely in words, while in the meaning both parties agreed, as concerning *Freewill, Predestination, Iustification, Merit of Good workes, sinnes Mortall and Veniall*, &c. Nay further, that some negative points of doctrine were maintained even by the Church of *England* contrary to their owne grounds, that is, contrary to the Universall consent of Primitive antiquity, as denying Sacrifice and Prayer for the dead, and by consequence, Purgatory, sacrifice of the Altar, Monachisme, Difference betweene Evangelicall Councels and Precepts, vowes, &c.

3. Here-

3. Hereupon it was that mine owne reason, assisted by my love to Christian unity, perswading me that for worldly respects, or out of feare of consequences ungratefull, even the Church of *England* had divided it selfe from the *Catholique* to a further distance, then justice, truth, and charity would permit, I could not answer it to mine owne reason and conscience, if, instead of approaching to the *Catholique Church*, I should run quite out of sight from it, by communicating with those *Churches* whose generall designe and study it is to make the wound of division incurable, and the breach every day wider and wider, among whom it is a crime to talke of Reunion, in a word who call it zeale to professe division from the *Catholique Church* even in those very points, wherein their consciences cannot but tell them that they doe really agree with it.

4. Manifest testimonies of this more then *Donatisticall Spirit* have been given by *Calvin* in his most barbarous censure of that too too moderate condescending booke of *Cassander DE OFFICIO PII VIRI*, and by the *Calvinist-Churches* in *France* in their comportments towards *Monsieur Grotius* and *de la Millitiere* upon occasion of those treatises by them published tending to union. Yea so in love have they shewed themselves with *Schisme, quatenus Schisme*, so zealous to renounce that precious legacy of *Peace*, which our Saviour at his last farewell to the world left to his Church, that they multiply division upon division even among themselves, making *Frusta de frusto*, of the seameless

garment of Christ, denying Communion to one another even for points in their own opinion of no considerable importance. The *Lutherans* will not communicate with the *Calvinists*, nor the *Remonstrants*, with the *Contra-remonstrants*, nor the *Separatists* with the *English Protestants*. And whatsoever union the *French-Calvinist Churches* boast of, they owe it entirely to the civill Power there, for if that would allow them the liberty, they would fall into as many devisions, as any of their brethren.

5. If sometimes an extraordinary fit of seeming charity have come upon them, the Circumstances demonstrate, that it was not love of unity or conscience that begat that good mood, but meerly temperall hopes or feares. I remember S. *Augustin*, (*Ep.* 50. *ad Bonifac.*) speaking of those professed *Masters of Schisme, the Donatists*, gives us this observation, *Aliquando autem sicut audimus* (saith he) *nonnulli ex ipsis volentes sibi Gothos conciliare.* That is, *Time was, as we are informed, that some of them, desirous to gaine favour with the* Goths, *when they began to be powerfull, said that they beleived the same things* (in substance) *with them: but the authority of their ancestors confutes them, for neither* Donatus *affirmed to have so believed, of whose party they doe willingly boast themselves to be.* This passage of S. *Augustin* might likewise have been thus interpreted, *In the yeare M. DC. XXXI. when the King of* Sweden (*King of the Goths*) *had made a formidable progresse in* Germany, *a Synod of* Calvinists *at* Charenton *in* France *thought it fit to admit into their Communion the* Lutherans, *saying that they agreed with them in all substantiall points*

of

of Religion: But herein they contradict their anceſters, who renounced that communion, and particularly Calvin, *of whoſe party they boaſt themſelves to be, affirmed conſtantly, that the* Lutheran *abſurdities touching Conſubſtantiation were greater, then of the Catholiques about Tranſubſtantiation.*

CHAP. XV.

The ſcandalous perſonall-qualities of Luther *and* Calvin.

1. A Fifth, and which for brevities ſake ſhall be the laſt diſcouragement forbidding my communicating with the *Lutheran* and *Calviniſt Churches*, was taken from the Perſonall qualities of *Luther* and *Calvin* the founders of thoſe Churches. Our *Saviour* admoniſheth us to judge of true or falſe *Prophets by their fruits*: not that Orthodox teachers may not ſometimes live wicked lives; and Hæretiques laudably: But that thoſe who take upon them to be *Prophets*, that is, perſons extraordinarily raiſed up in Gods Church to publiſh new doctrines, or to reforme generall abuſes, ſuch men in their lives will ſignifie the ſpirit by which they are moved, God never ſending ſuch *Prophets*, but that he indowes them with a more then ordinary meaſure of his ſpirit both of wiſdome and Holineſſe: On the contrary ſometime or other diſcovering the Hypocriſie of thoſe who falſely pretend to his Miſſion.

2. Now to judge of these *two great Reformers* by their fruits, I would not build so much, nor be directed by reports of their adversaires, that is the *Calvinist writers* concerning *Luther*, nor the *Lutherans* or *Hierom Bolsec* concerning *Calvin*: The Characters and pictures that themselves have made of themselves will shew them so unlike those, whose authority and doctrine they pretended to assume, namely *Christ* and his *Apostles*, that they will rather appeare like persons that had agreed to divide between them the whole Stock of Sin, *Luther* taking for his share carnall sinns, as lust, gluttony, and all manner of intemperance: and *Calvin* appropriating to himselfe the sins of the spirit, Pride, envy, malice, contention, &c.

3. First for *Luther*, this testimony he gives of himselfe *(in Epist. ad Galat. c. v. 14.)* before he was reformed, *that being in the Monastery he chastened his flesh with watching, fasting and prayer: that he reverenced the Pope with great respect for conscience sake: that he observed chastity, obedience, poverty: this, I did, sayth he, with a simple heart, a good zeale, and for the glory of God, fearefully apprehending the last day of judgement, and from my heart thirsting after salvation.* This character he gives of himselfe, remembring the time that he was a *Catholique*: But being turn'd a *Reformer*, what a strange reformation doth he confesse that that change made in him, he could not forbeare to tell the world such new doctrines as these, (*Luther. in Proverb cap. 31. v. 9.*) *There is nothing in the world sweeter and more desirable*

rable then the love of a woman, if a man can atteine to the enjoyment of it. (*id. Tom. 7. in Ep. ad Wolfg. fol* 505.) And againe, *If a man reſolve to want a woman, let him put off the name of a man, and put on the nature of an Angell or Spirit.* (*id. in Ep. ad Phil. fol.* 334. *and* 345.) And againe, *I burne with a mighty flame of my untamed fleſh. I which ought to be fervent in Spirit, burne in the luſt of the fleſh*, &c. Againe, *Theſe laſt eight dayes now paſt I can neither write, nor pray, nor ſtudy, being vexed partly with the tentations of the fleſh, partly with other troubles*, &c. But ſaith he, *it is ſufficient for me that I know the riches of the glory of God, and the Lambe which takes away the ſinnes of the world*, Sinne *cannot ſeperate us from him, although we ſhould commit fornication or murder even a thouſand times a day.* Sleydan, a very affectionate Schollar of his, (*Hiſt lib. 3. fol. 9.*) reports that *he himſelfe acknowledged his profeſſion not to be of life or manners, but of doctrine.* And (*lib. 2. fol. 22.*) that *he wiſhed that he were removed from the Office of preaching; becauſe his manners and life did not anſwer his Profeſſion.* Now being reduced to this foule condition, he, forgetting his old *Catholique Monkiſh remedies* of watching, faſting and prayer, and having before renounced his vow of Chaſtity, and caſt away his *Religious* habit, (*Luth. Tom. 2. in Colloq. Lat.*) gave free ſcope to his luſt, and privately, and (O horrible,) inceſtuouſly married *Katherine Borrhe*, a vow'd profeſſed *Nun*: an act that even he himſelfe was aſhamed of, and had remorſe for. Then to give us a taſte of what ſatisfa-

tion he found even in his beliefe of his new doctrines, let us heare the report of *Joannes Matheſius* a Lutheran; (*Orat. Germ.* 12. *de Luth.*) *Antonius Muſa the Pariſh Prieſt of Roclits*, ſaith he, *recounted to me, that on a time he heartily bemoaned himſelfe to Doctor* Luther *that he himſelfe could not believe what he preached to others: and that Doctor* Luther *anſwered, Praiſe and thankes be to God that this happens alſo to others, for I had thought it had hapned only to me.* Now who cannot but admire the admirable Providence of God by which *this pretended Apoſtle* was thus conſtreined to diſcover himſelfe to the world in ſuch a ſhape, as if he had intended to fright all men from hearkning to ſuch a monſter ſo abandoned to all filthineſſe, ſuch an *Apoſtate*, and that againſt his conſcience, not only from Faith, but even humanity? I forbeare to let him publiſh his other vices, of drunkenneſſe, gluttony, ſcurrility, &c. (for he hath left none of his good parts undiſcovered to the world) But one thing I cannot omit, a paſſage not to be parallel'd in any ſtory, excepting onely his fellow-reformer *Zuinglius*, namely, that he ſhould not be able to forbeare to tell the world (as if ſome body had exerciſed him and forced him to confeſſe) that the arguments which moved him to leave *Maſſe*, (*Luther. in lib. de Miſſa privatâ.*) were ſuggeſted to him immediately and viſibly by the *Devill* himſelfe, And all this deſcribed with ſuch particular circumſtances as if he had taken care that men ſhould not aſcribe it to his dreames or to his *Melancholly*, or frenzy; in a word, as if he had been concern'd in honour to tell who

was

was his Master: a Master that he himselfe sayd *he was very well and frequently acquainted with, having eaten more then one measure of salt with him, the Devill sleeping with him oftner then his wife Katherine.* Such mercy and goodnesse and care hath almighty God had over his Church to open the mouth of the beast, and by such a miracle to discover the true Author of Schisme.

4. Then for *Calvin*, (*Conrad. Schlusselburg. in Theolog. Calvin. lib. 1. fol. 72. and cap. 12. 4.*) not to take advantage of the Character given him by a learned Protestant, which will represent him so steyned even with fleshly lusts; also in a degree beyond *Luther*, lusts so horrible and unnaturall, that I cannot obtaine from my selfe permission to defile this paper with transcribing his words; and not to repeat his forementioned seditious, bloody positions, befitting rather the *Alcoran*, then writings of Christian Institutions, or Commentaries; to omit likewise any blasphemous Doctrines by which in immediate consequence he destroyes the Mistery of the Blessed Trinity, the Justice and Sanctity of Almighty God, making him formally the Author of sinne; The only reading of his bookes against his adversaries, and particularly against *Cassander* and *Castalio*, will acquaint any man with what a spirit he was possessed and agitated, a spirit that suggested to him words to expresse the utmost extremity of Pride, Envie and Malice that a humane soule can be capable of. Certainly if that be true (as it is blasphemy to question it) which the spirit of God tells us,

That into an uncleane soule the spirit of discipline will not enter: and againe, *That God reveales his mysteries to the humble and meeke*: it was not without a great care that God had of this part of the world, that he suffered those two great *Teachers of Schisme* to discover in themselves all manner of uncleanneſſe both of the flesh and of the spirit, as if on purpose, to the end that the same persons while they were presenting to the world the cup of their poysonous doctrine, should likewise at the same time give warning that that could be no other then poyson, which proceeded from such hearts full of all uncleanneſs & the *gall of bitterneſſe*: For mine own part I confesse I *had not the courage to follow him who profeſs'd that he followed the Devill*, and described himselfe an attendant befitting such a leader; Neither could I be mistaken to such a point as to thinke that there was any resemblance between the Spirit of *Christ* and that of *Calvin*. Though the *Devill* can sometime *transforme himselfe into an Angell of light*, and by that means circumvent those whose sinnes have deserved that God should give leave to such *an efficacy of errour*: Yet here the Devill used not so much cunning, he appeares like himselfe with his naturall uglineſſe and horrour, and his Ministers weare his livery: However I am sure it is impoſſible that Christ should transforme himselfe into an Angell of darkneſſe. *Vitium simulari non potest virtus potest.*

CHAP.

CHAP. XVI.

The Authors unquietneſſe not being able to communicate with Calviniſts, *&c.*

Reflection upon the ſeverall Eaſterne Churches.

1. HAving proceeded thus far in my ſearch of a *Church*, and finding after an unpartiall diſquiſition that among all the Sects in the *Weſterne* parts of the world ſeperated from the *Romane Church*, I could not finde any Congregation, unto the Communion of which I could without hypocriſy adhere, if that Church wherein I had been bred ſhould come to fayle (a ſuppoſition not only poſſible, but, as the caſe began to be e're this time, even very probable) I fell into a great perplexity of minde, ſo great that I could not perceive any cure for it, no not though God ſhould bleſſe the *King of England* ſo far as to give him an entire victory over his enemies, and a power to reſtore that Church to its former luſtre: For I now plainly perceived that hitherto my title of being a Chriſtian and a member of Gods Church, all my intereſts and hopes of bleſſedneſſe depended upon a Church, that never did pretend either to *indefectibility*, *infallibility* or *authority* obliging any other then only thoſe that live in her Communion, and thoſe not in conſcience, but only upon penalty of being deprived of certaine priviledges and

and preferments belonging to *English subjects*; upon a Church that never pretended to declare or decide Articles of Faith, any other then some few negative ones against the Roman Church, or to fulminate *Anathemas* against whosoever submitted not to her decisions, as the Ancient Church was wont to doe; lastly upon a Church that, as, God knowes, it appeares now manifestly, hath no surer foundation than the prosperity of the King, and continuance of his civill authority.

2. To gaine some ease to my minde, I applyed my self to a re-examination of the prejudices I had against the other *Reformed Churches*: None of which I could clearly take away: and particularly concerning the want of a *lawfull succession of Pastors*, I assured my selfe it was not possible to be defended or excused, nothing that I could invent my selfe, or learne from others having any shew of the least probability, or deserving to be confuted.

3. When this succeeded not, I travelled in my minde over the *Easterne Countryes*: (for still I was prepossessed that the maine ground of the Roman Religion, namely the *infallibility* of that Church, was as demonstratively confutable as any absurdity in *Mathematiques*: and therefore though in the particular points of differences I approached as near unto its belief as *Monsieur Grotius*, or *Monsieur de la Millitiere*, Yet that maine foundation being, as I thought, ruinous, it was to no purpose to trouble my selfe with any debate concerning that Church.) But as ill successe I had in the East now, as before,

fore, nearer home: For of thoſe Churches, the *Maronites* I found, were in Communion and beliefe agreeing with the *Roman Church*. The *Abiſſines* were a ſchiſmaticall Church divided both from the reſt of the Eaſterne and Weſterne Churches now almoſt twelve hundred yeares ſince, namely upon the anathematizing of the *Eutychian Hereſie*: the like may be ſaid of the *Neſtorians*, *Iacobites* and other Hæreticall Churches in the *Eaſterne Countryes*: As for the *Gracian Churches* they brought almoſt all the ſame difficulties that the *Roman Church* did, For almoſt in all points wherein the *Engliſh Church* differed from the *Roman* they agreed with it; in the Article of the *Proceſſion of the Holy Ghoſt* the *Engliſh* agreed with the *Roman* againſt them, and their aſſuming equall authority with the *Pope* was apparently an uſurpation.

CHAP. XVII.

Neceſſity of the Authors examining the grounds of the Roman Church.
Severall advantages acknowledged to be in that Church.

1. THus like *Noah's Dove* wearying my ſelfe in flying up and down, and finding *no reſt for the ſoale of my foot*, I was at laſt forced to returne into the *Arke*, ſeeing what ever became of the *Engliſh Church*, I Now found reaſon enough not to thinke my ſelfe ſafe enough in

in it. Yet it was a good while before I got any ſight of the *Arke*, and after I ſaw it, I did not haſtily ſuffer my ſelfe to be received into it, till I ſaw there was no other way to eſcape drowning left me.

2. My firſt thoughts after ſo ſucceſſeleſſe a ſearch of a Church were, not doubtingly, but ſollicitouſly expoſtulating in my mind, where is the effect of that promiſe of Chriſt, that the *gates of Hell ſhould not prevaile againſt his Church?* And, *Behold I am with you till the end of the world?* I wondered that the Fathers ſhould ſo unanimouſly interpret the *Church* to be that *City ſeated on the top of a mountaine*: For I had in vaine ſought both mountaines and Valleyes, and could not get a ſight of it. But I concluded that certainly the fault was in mine owne eyes, which ſome miſt or diſeaſe had blinded, and not in want of *viſibility* in the Church, ſince all the *Promiſes of God in Chriſt are in him, YEA, and in him AMEN.* And therefore that no preconceits of aſſurance or demonſtrations ought to hinder me from examining the pretentions of the *Roman Church*, as well as the reſt: That it was utterly impoſſible that the Promiſes of *Chriſt* ſhould faile, but that it was very poſſible that both my ſelfe and Mr. *Chillingworth* might be miſtaken in beleiving thoſe arguments to be demonſtrations, which were not: That perhaps he did not underſtand fully the minde of his adverſary M. *Knot*: Or perhaps that the opinion and expreſſion of *Infallibility* combated by Mr. *Chillingworth* was but an interpretation given by *a private Doctour* of his ſence of the Churches doctrine, & ſo the

argu-

arguments againſt it not proceeding directly againſt the Church: However that it was very reaſonable, juſt and requiſite ſeriouſly and diligently to examine the true ſtate of that queſtion, which if the Roman Church could to my underſtanding juſtifie that ſhe had not err'd in, there would preſently be an end of all my travells and doubts about other particular controverſies. For who will queſtion or ſuſpect the truth of that Witneſſe or Judge in particular ſpeeches or aſſertions, that has once in groſſe approved himſelfe to be Infallible?

3. Had it not been for this point of the Churches Infallibility, and ſome Philoſophicall Objections againſt the Reall Preſence, &c. I had not lived thus long out of the communion of the Roman Church; for I alwayes acknowledged that there were in it very many advantages and excellencies, to which no other Church had the confidence to pretend. As 1. I could not deny (having withall the Confeſſion of the moſt learned Proteſtants) that the Religion of the preſent Roman Church is the very ſame Religion which Saint *Auguſtin the Engliſh Apoſtle* by the Miſſion of Saint *Gregory the Great* planted in England, when he converted it from Paganiſme; ſo that me-thought it was ſomewhat an extravagant thing to ſeparate now from Rome for thoſe very points, by the embracing of which England became Chriſtian; Eſpecially conſidering what perſons Saint *Gregory* and Saint *Auguſtine* were, of what ſublime holineſſe, and profound learning, and how that Religion was confeſſedly confirmed by Divine

vine Miracles. 2. I could not but admire and infinitely approve the ingenuity of the *Roman Church* in obliging all her children to interpret Scriptures, and to conforme their beleife to the generall consent of *Fathers*: Indeed the *Protestants*, in *England* especially, made honourable mention of the *Fathers*, but none but *Roman Catholiques* proceed thus farre. 3. That if we defined *Hæresie* and *Schisme* according to the generall notion of the *Fathers*, viz. that *Hæresie* is a misbeleife innovated in points of Faith contrary to the Doctrine universally received in the Church; and *Schisme* an uncharitable division of one part from the *externall Communion* of the whole; Of all Churches in the world the *Roman* could with least reason and justice be accused of these two sinnes, for first, She only receives and preserves the ancient practise, and all the Councells and Synods of the Church. Secondly all other Sects apparently broke from her Communion, and all Hæretiques were of her Religion before they innovated and introduced new opinions. 4. That the method by which the *Roman Church* decided all emergent controversies, namely by the authority of the present Church, however I was then perswaded there was some usurpation in it, yet *de facto* ended all disputes, and produced an admirable unity in that Church. A blessing which not only reason, but manifest experience shewes to be impossible to be attained in *Protestant Churches*, where *scripture* interpreted by private judgements is the *Rule* and *Judge*, for hitherto never has there been made an agreement in any one controversie among them:

them: In ſo much as the proper difference between *Catholiques* and *Proteſtants* is; that if two *Catholiques* be in debate about any queſtion, both of them will agree to bee judged by a third, namely, the Church; and till that be done they breake not Communion: But if two *Proteſtants* quarrell, each of them will interpret and judge both for himſelfe and his adverſary too, there being no umpire between them, nor any thing to oblige them to Communion. 5. That the ſobreſt *Proteſtants* ſometimes are not without ſome ſuſpicion of guilt in matter of Schiſme, acknowledging at leaſt that worldly intereſts had influence upon thoſe Princes that begun ſeparation firſt: a caſe never to be found among *Catholiques*. And when any ſuch ſcruples ariſe in the mindes of *Proteſtants*, they never trouble themſelves with ſeeing themſelves divided from the *Greek* or *Abiſſine Churches*, but only the *Roman*. And very many among them, on their death beds at leaſt, when all ſecular reſpects are ſilent, deſire reconciliation with the *Roman Church*. Whereas I believe there never was heard any one example of a *Roman Catholique*, which on his death-bed deſired to forſake that Communion to be incorporated into a *Proteſtant Church*. And 6. There was a ſixth advantage far more prevailing with me then all the former (though at the firſt I had but an imperfect view of it) namely, *the eminent rules of ſanctity* and *ſpiritualitie* taught by moſt prudent and pious directors, and practiſed after a manner, that nothing in any of the *Proteſtant Churches* approacheth neere unto it.

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The story and Order of my information in this particular, I will reserve till the Conclusion of this Narration. For the present I will content my selfe with avowing that every day the more neare and faire a prospect I had of the beauty of Holinesse, my prejudices and objections against that Church, in which onely such a jewell was to be found, diminished, till in the end I could not free my selfe from partiality, at least so farre as to wish that Truth might not be found separated from so heavenly a Companion. This Treatise being a Story rather than a controversie, I thought my selfe obliged not to conceale my actions, though they might be obnoxious to be esteemed imperfect or faulty: and am content to heare and thanke whosoever will vouchsafe to reprove mee for them.

4. I will not deny but that these seemed to me very specious and alluring qualities, especially being of such a disposition, that is, one that above all things in the world abhorred quarrelling, one who though he durst not betray necessary truths by professing the contrary, yet in many cases would willingly have purchased peace with silence: lastly, one that alwaies suspected his owne reason, and that was desirous to find out authority, which might deserve to have his reason submit it selfe to it.

5. Yet notwithstanding all these invitations, so prepossessed was I with the invincibleness of *Mr. Chillingworth's* arguments against the *infallibility* of the Church, joyn'd with an opinion that it was an essentiall requisite to Communion with the *Roman Church* to acknowledge

ledge *infallibility* in the notion that I apprehended it, that it was not without much violence to my selfe that I could obtcine from mine owne reason permission to make a serious enquiry into the grounds of it. But at last, because I would not accuse my self afterward of want of ingenuity and fidelity in denying that to the *Roman Church* alone, which I had performed in respect of all other Churches besides, even to the *Socinians*, *Nestorians* and *Eutychians*: and besides, the affaires of *England* growing every day in the greater decadency, I found that I was likely to be forced to a reall necessity of resolving that that *Question*, which at first I reflected on onely upon an imagined supposition, namely, *Supposing the Church of* England *should come to faile, to the Communion of what Church I should then adjoyne my selfe?*

6. *A Question* this is, which I am confident never any one person of any one Sect of Christians before was effectively forced to determine: For never before was there any Religion so wholly appropriated to any Kingdome or Government, as that such a Government decaying, the whole frame of that Church sunk, the professors thereof not being able to find in the whole world any Church into which, without renouncing their maine distinctive principles, they could enter. Since the time that it was Gods good pleasure to rejoyne mee to *the Rock from whence I was hewn*, leading me into the *unity of his Church*, I have conceived that I might attribute this decay, and now almost vanishing of the *English Church* to a

double

double intention of almighty God, the first, To shew that when Religion, in substantiall doctrines especially, is framed according to interests of State, it does thereby as it were renounce, and exempt it selfe from Gods Protection, and by consequence not deserving his care, is not likely to be long-liv'd: the second, to the end to shew the curse that lies upon *Schisme* in generall, it may seeme to have been Gods pleasure that that Church which had more shew of excuse than any other whatsoever, and that better represented a form of the Ancient and most glorious Church than any other Sect, should be the first that should be undermined, to the end that others seeing what has *been done to a tree* which had some *greenneſſe* in it, might thereby prophecy what shall become of their rotten and *dry ones.*

CHAP. XVIII.

Preparations to the examining of the grounds of the Roman Churches authority.

1. WEll, at last lifting up my heart in dayly and almost hourely fervent prayers unto almighty God for the direction of his Holy spirit (a practise which, God knowes, I never discontinued from the beginning of my search, but now a more urging necessity sharpned the intention and fervour of my heart;) and striving all I could to cleanse the seals, wherein I

was

was to weigh this ſo important a merchandiſe, from all externall prejudices or allurements, or any thing that might hinder my enquiry from being perfectly ingenuous and unpartiall; and almoſt vowing that, if God would be pleaſed to *ſet me on a rock higher than my ſelfe*, giving repoſe unto my minde, that onely knew *quid fugeret*, but not, *quò fugeret*, I would conſecrate the remainder of my life to bleſſe and ſerve him in the beſt and ſtricteſt manner I could finde; and laſtly, reſolving to purchaſe truth at the deareſt rate poſſible, though with the loſſe of fortunes, hopes, friends or Countrey; I applyed my minde earneſtly and diligiently to the examination of the authority, and, ſo much diſputed, *infallibility* of the *Roman Church*, to Catholiques a *rock of foundation* upon which all Religion relyed, but to me hitherto *a rock of offence*, and the maine conſiderable prejudice, which drove me back whenſoever I endeavoured to make any approaches toward that *Church*.

2. My next preparation and proviſion for this buſineſſe, was to informe my ſelfe, not ſo much from particular *Catholique Doctors*, as from the Church it ſelfe, in the deciſions of her Councels, what was her doctrine in this point, and in what manner and termes expreſſed: my deſigne being to learne onely what was ſo neceſſary to be believed in this Article, as that without it, a man could not call himſelfe a *Catholique*, and with ſubſcription to which alone, a man might ſufficiently juſtifie himſelf againſt all exception to deſerve that title. For this purpoſe I applyed my ſelfe to the Study of

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the ancient received Councels, I perused diligently the *Codex Canonum Ecclesiæ Universæ*, *Burchardus Wormatiensis*, *Caranza's* summe of the Councels, but especially the *Councell of Trent*, and the *Bull of Pope Pius quartus*, desiring further information from severall learned *Catholiques*. If I perused any particular Controvertists, it was with intention to take notice of such unquestioned and unsuspected Authors as had most retrenched from this controversie all particular opinions, and had expressed their understanding of the Churches meaning with the greatest condescendence and qualification.

3. Having made *extraits* pertinent to my purpose out of the forementioned *Councells* and *Authors*, and having digested them, I deduced corrollaries out of them, importing what authority the Church assumed to her selfe, whence derived, and how limitted. And, distrusting mine owne Collections, to confirme my selfe further, and to assay whether those deductions would be allowable by *Catholiques* sufficiently informed of the true sense of the Churches doctrine, I gathered out of my extraits certaine *Conclusions*, which I digested into a forme of *Questions*; These I sent to a worthy and learned friend a *Doctor of the faculty of Paris*, desiring his resolution, whether such senses as I had given of the points mentioned, would be receivable among *Catholiques*, or no. His kindnesse and Charity moved him not onely to take the trouble upon him of answering my Questions, but likewise voluntary to publish in print the Questions with his answers, to the end satis-

satisfaction might be given that he had said nothing therein that any *Catholique* would question: Which resolutions of his I thought fit to annex to this treatise.

3. Besides all this, for my further information, and because even during my education in *Protestancy* I had been advised, and was consequently resolved to embrace those doctrines, which were most conformable to the profession of the *Ancient Church*, I conceived it necessary to study diligently such Fathers writings especially as had been forced to maintaine the *Churches authority* against *Heretiques*. Thereupon I betook my self to the reading of the *Ancient-Church History*, and besides others, I perused exactly *Tertullians Præscriptions against Hæretiques*, &c. S. *Cyprian*, S. *Epiphanius*, S. *Augustines Epistles* and treatises against the *Donatists*, *Manichæans*, &c. *Vincentius Lyrinensis*, S. *Hierome's Bookes against* the *Luciferians*, *Iovinian* and *Vigilantius*: I had recourse likewise upon occasion to certaine treatises of Saint *Basil*, and S. *Athanasius*, S. *Hilary*, S. *Pacian* &c. And lastly I judged it an effectuall way of atteining to the understanding the opinion of Antiquity concerning the Church, to select the speciall *Texts of Scripture*, wherein mention is made of the Church, and to examine how the *Fathers* interpreted those *Texts*; and what inferences they drew from them in their Sermons and Commentaries, in which I might be sure they spoke without interest and passion, as having no adversary in sight to combat withall, and therefore were not likely to streine themselves in their expressions. Such Texts of Scripture were these,

and

and the like, *Die Ecclesiæ, &c. Tell the Church, and if he will not heare the Church, let him be to thee as a Heathen and a Publican.* And, *Tu es Petrus, &c. Thou art Peter, and upon this rock will I build my Church, and the gates of Hell shall not prevaile against it.* And, *Ecclesia, quæ est firmamentum fidei, &c. The Church which is the ground of Faith, and Pillar of truth, &c.*

CHAP. XIX.

What prejudice the Author received by receiving the doctrine of the Roman Churches Authority expres'd in School-language.

Successe of his enquiry into Councels and ancient Fathers.

1. THe answering of the Questions, and especially the perusing of those bookes was the businesse of a good space of time, above twelve moneths, or more. The excessive paines and diligence employed by mee, which otherwise would have beene tedious, was much sweetned by the discovery every day of new light. And I could not but observe the strange effects of education and prejudice, which made me believe my selfe to be separated in my beliefe from the *Catholique Church* at a distance unmeasurable; when indeed I was even at the doores: and I am certaine I had been much sooner a *Catholique*, if I had thought or rather indeed if I had considered

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(for if I had considered it well I might have found sufficient ground to think so) that the beliefe of the Churches doctrines nakedly as she proposeth them, and in the latitude allowed by her, had beene sufficient to have gained that title. But I tooke those to be the necessary doctrines of the *Catholique Church*, which were onely the private opinions and expressions of particular Doctors, And the *simplicity of the Articles of Christian Faith* was clowded by *Scholasticall Metaphysicall tearms*, which being abstruse, nice, and unknown to Antiquity rendred the doctrines themselves obscure and withall new and suspected to me.

2. And all this by a very pardonable fault of mine: For from whom should I receive the doctrines of the *Roman Church* when a Controversie is raised, but from the learnedst *Masters of Controversie*? And how few among them propose the points to be disputed between them and the *Protestants* in the language of the Church? Besides how few among them are there, who in disputing will allow that latitude which the Church apparently does? There is scarce any Point of Controversie, which is not severally interpreted, streitned, or enlarged by severall *Catholiques* of severall Orders and education: and most of them in confuting the *Protestants* seeme very earnest and make it almost their whole designe to impose their particular interpretations and expressions for Catholique doctrines. But with very little or no successe: For a *Protestant* will be very ready, and may with good reason say, *Though by being perswaded by you I shall become*

"come a Roman Catholique, yet I might deny "all that you maintaine, and yet be a *Roman* "Catholique too, for I can produce Authors "which you dare not deny to be good Catho- "liques, that will not receive nor subscribe to "your expression and stating of this Point: "Therefore seek to convert them first, and then "come and dispute with me: Dispute like a "Catholique, for the question is not now whe- "ther I shall be a Dominican, Jesuite, Scotist, "&c. But whether I ought to be a Catholique, or "no. The truth is by these meanes, disputa- tions are endlesse, *Catholiques* themselves affor- ding answers and objections to *Protestants* a- gainst *Catholiques*. Whereas if particular Con- troversists as were indulgent as the Church is, & would be content to thinke that the termes wherein *Shee* expressed her minde were the most proper, their adversaries would quickly be silenced, Controversies abated, and, by Gods assistance, union in a short time happily re- stored.

3. The great blame which I received by judging of the Churches Faith by particular new expressions of it, puts me into this fit of liberty in censuring thus far the method of those men by whom I have been so long a time so far from being perswaded, that I was rather hin- dred from my reunion to the Church: And on the contrary, this happy successe in following the direction of some few Catholique authours, who separating particular opinions of Doctors from necessary Catholique Doctrines, and ur- ging nothing upon me, but without assenting to which, I could not be a *Catholique*, makes me judge

judge by mine own experience as well as reason, that that which healed me of my errours and Schism, would not by Gods blessing want the same effect in others also, especially among *English Protestants*; and the rather, *if* (following the advice of the most Reverend the Lord Archbishop of *Roven*,) *Protestants, in stead of wearying themselves with particular debates, would resolve this in the first place, why they made the Schism at first, and continue in it still: What dispensation they have from the authority and unity of the Church, so unanimously and affectionately reverenced and obeyed by the antient Fathers?*

4. I cannot without ingratitude, in this place and occasion omit a profession of that great obligation I have with thankfulnesse to almighty God, and respect to his happy instrument, to acknowledge the efficacious influence that one Treatise in speciall manner had to the furtherance and facilitating of my *Conversion*, written in *French* by that skilfull and authorized Controvertist, *Francis Veron* Doctor of Divinity, and entituled by him *Reiglè generale de la foy Catholique:* In which he delivers the pure *Catholique Doctrine* in the words of the Councells, streined and separated from all particular opinions or authorities not absolutely obliging. And this exemplified throughout almost all the considerable points of Controversie, bewteen Catholiques and the severall Sects of Protestants. Which method of proceeding is approved by several learned Doctors of the Faculty of Paris, and the generall de-

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signe of it by his late Holinesse *Gregory* the fifth, as was signified to the Author by his Nephew *Cardinall Ludovisio*; yea God himself hath approved and recommended the same Method by his numerous blessings on it in the Conversion of a world of wandering perverted souls. From his ground it is especially that I in this book both take this fashion and Latitude of stating doctrines of faith, & recommend it to others, when they treat with Protestants: And particularly from him did I receive Information, that the very expresse terme of *Infallibility* was not of obligation to be made use of in Disputation concerning the Churches Authority: As likewise that the Doctrines of Faith promulgated by the said Authority in the Decrees of generall Councells, did admit of many more qualifications and restrictions then popular Controvertists do think good to make use of. So that if in this or any other point any expressions found in this book shall seem new or not so relishing to any, I must refer them to the said Author and his Approvers, who no doubt will ease me of the trouble of making Apologies.

5. But leaving this digression, I will at last relate the successe I found in reading the *Canons of the Church*, the forementioned books and treatises of the Fathers, &c. Which was, that I thereby gained a distinct knowledge both of the faith of the present Church, and what those Ancients believed concerning the Churches Authority: and this not by relying upon a few select passages and Texts pick'd out by late Con-

Controvertists, but by observing the maine designe and intention of those Fathers, when the very like Controversies in their times constreined them to consider and unanimously declare what they themselves thought, and what they had received from their predecessours concerning the Church, Hæresie, and Schisme.

6. That therefore which I learned from them pertinent to my present purpose I will set downe in foure Conclusions, relating to foure principall heads of controversie, namely, 1. *Of the Rule of Faith*, that is, *Scripture and Traditions unwritten.* 2. *Of the Judge of Controversies*, that is, *the Catholique Church.* 3. *Of the unity of the Church and the danger of Heresy & Schisme.* 4. *Of the perpetuall Visibility of the Church.* To all which Propositions respectively I will adjoyne the doctrine of the present Roman Church, conteined especially in the Councell of Trent; And likewise the beliefe of Protestants; Concluding with an examination whether the *Roman* or *Protestant Churches* do best conform themselves to the universal Ancient Traditiõ cõcerning the Church & her authority, &c.

7. When all this is done, at their perill be it, if any imputing to me siniſter intentions, of which they cannot be judges, shall say it was either worldly discontent or ambition, and not an evident conviction of truth, and resolution to save my soule that moved me finally to declare my selfe rather a follower of that part which, to my understanding, followes an universall and uninterrupted agreement of such Teachers, as both sides agree not only to have approached neerest to the fountaine of truth, *Christ* and his *Apostles*, & therefore to have had

meanes of informing themselves in *Apostolicall Tradition* incomparably beyond us; But also to have been extreamly cautelous and learned, and so not easily obnoxious to be mistaken or deceived, And likewise unquestionably pious and vertuous, and therefore abhorring any intention of seducing others for temporall respects: Rather then three or foure new teachers, in whom there is not only a visible want of all these good qualities, but on the contrary such as have not been able to forbeare to declare themselves to be worse men, more polluted with Lust, Gluttony, Sacriledge, Pride, Malice, Envie, &c. then without their own confession their adversaries could with a good conscience have accused or but suspected them; And the effect of whose innovations ha's manifestly been nothing but *Atheisme, profaneuesse, bloodshed, confusion and ruine.*

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The second Section.

Conteining a stating of foure fundamentall points of Controversie, in foure Conclusions.

CHAP. I.

The first Conclusion, *concerning the Rule of Faith.*

Testimonies of Fathers acknowledging Doctrines Traditionary, as well as Scripture, to be a Rule of Faith.

1. ACcording to my promise in the last Chapter of the former Section, I will consequently set downe the *fundamentall truths of Catholique Religion*, in foure *Conclusions*, respecting *foure generall points of Controversie*: The sense of which Conclusions I found evidently and uniformly delivered by the ancient Fathers; and by the light of the said truths, through Gods grace and goodnesse, I became entirely undeceived, and by their direction, I was led as it were by the hand into the Gates of that *City, which is set on a hill, the holy Catholique Church of Christ.* Now of those, this is the

I. CONCLUSION.

The entire Rule of Faith, comprised in the Doctrines delivered by Christ and his Apostles immediately to the Church, is conteyned not only in Scripture but likewise in unwritten Traditions.

2. FOr the former part of this Conclusion, viz. "That the Rule of Christian Faith "(& obedience) is no other then the Doctrines "(and Præcepts) delivered immediately by "Christ and his Apostles to the Church, And by consequence that the present Church pretends not to any new Revelations, or Power to make any new Articles of Christian Faith, or to propose any Doctrines under that title other then such as *Shee* has received by Catholique Tradition, it will be unnecessary paines to prove out of the Fathers, since I doe not know any Christians, who deserve that title, that doubt of it. Indeed the *Calvinists* (earnest to find all occasions to heighten their *Schisme*) charge the Catholique Church, as if she admitted within this compasse other Doctrines, Decrees and Decretalls, &c. But most unjustly, since there is no warrant or ground given them to lay this aspersion upon the Church, and all Catholiques generally renounce it.

3. But as for that which followes in the Conclusion, viz. "That this Rule of Faith is not "conteined entirely and expressly in Scripture "alone, but likewise in unwritten Traditions: In this lyes the maine difference betweeen the Catholique Church and all other Sects both ancient

ent and moderne; They all and alwaies conſpiring in this, "that the Scripture is to be the "only Rule, and themſelves judges and inter- "preters of the ſence of it, at leaſt for them- "ſelves, or if not they, no body, however not "the preſent Church: and on the contrary Catholiques in all ages unanimouſly joyning in the contradiction of that ground, and affirming that all Doctrines of Faith were not indeed, nor ever were intended to be entirely expreſs'd in Scripture; And that "Scriptures ought not to "be interpreted by any private ſpirit or reaſon, "any other way then according to the line of "Eccleſiaſticall Tradition.

4. Concerning the Rule of Faith therefore, let us aske our *Fathers* that were before us how they were inſtructed in this point, and among them the firſt teſtimony will be afforded us by *S. Ignatius* to this effect quoted by *Euſebius*: (*Hiſt. Eccl. l. 3. c. 35.*) "Ignatius *ſaith he*, exhort- "ed the Churches to hold themſelves inſepara- "bly to the Tradition of the Apoſtles, which "Tradition for ſureneſſe ſake he thought good "to reduce into writing. Againe, *S. Polycarpus*, "ſaith the ſame Author, (*l. 5. c. 19.*) taught his "Diſciples many Traditions not written. Again *S. Dyony. Areop.* (*Hier. Eccl. c. 1.*) at leaſt even by acknowledgment of the moſt learned Proteſtants, an Author of the ſecond or third age, *Thoſe prime Captains and heads of our Hierarchy thought it neceſſary to deliver unto us thoſe ſublime and ſuperſubſtantiall Myſteries both in written & unwritten inſtructions.* Again *S. Fab. Pope & Martyr*, (*Ep. 1. ad Epiſc. Orientis.*) ſpeaking of *holy Chriſme* to be renewed every yeare (of which no mention is in

Scripture) addes, *These things we received from the Holy Apostles and their successors, which we require you to observe.* Againe *Tertullian* (*de Cor. Mil. cap.* 4.) discoursing, as he often does, of severall rites and practises not mentioned in Scripture, concludes in one place thus, "Of all "these and other disciplines of the like nature, "if thou shalt require a law out of Scripture, "thou shalt finde none: Tradition shall be "alledged to thee for the Author Custome the "confirmer, and Faith the observer. *Againe* "S. *Irenæus*, (*Cont. Hær. lib.* 3. c. 4.) What if the "Apostles had not left us Scriptures, ought we "not to have followed the Order of Tradition, "which they delivered to those to whom they "committed the Churches? to which ordina- "tion give proofe many nations of those Bar- "barous people who beleeve in Christ, having "salvation written in their hearts by the Spi- "rit, without characters or inke, and diligently "observing the ancient Tradition. *Againe* "*the* Fathers *assembled in that ancient* Councell "of *Gangres* (*Can.* 21.) We desire that all those "things which have been delivered in divine "Scriptures, and by Tradition of the Apostles "should be observed in the Church. *Againe* "S. *Basil*, (*de Spir. Sanc. to cap.* 27. 29.) of the "dogmes and instructions (δογμάτων καὶ "κηρυγμάτων) preserved in the Church, some "we have by written institutions, others we have "delivered by the secret Tradition of the Apo- "stles; Both which sorts have the same authority "for as much as concernes piety: and there is "no man will contradict this that is never so

"little

"little experienc'd in the law of the Church.
"*The* ſame Father *in the ſame Chapter*, The
"day would faile me if I ſhould produce all the
"Myſteries which the Church obſerves without
"writing. *And a little after*, I account it an A-
"poſtolique thing to perſiſt conſtantly in obſer-
"ving Traditions not written. Againe, *Euſe-
bius Cæſarienſis*, (*de dem. Evang. lib.* 1.) who ha-
ving ſaid that Chriſt did not as *Moſes*, leave
his Law written in Tables or Paper, but in the
hearts of his Apoſtles: who likewiſe following
the example and intention of their Maſter,
"Have conſign'd their doctrines, ſome indeed
"in writing, and others they have delivered to
"be obſerv'd by lawes unwritten. *Againe*
"S. *Chryſoſtome* (2 *Theſ. cap.* 2.) From hence it
"appeares that the Apoſtles have not delivered
"all things by Epiſtles, but likewiſe many
"things without writing: now both thoſe and
"theſe deſerve to be equally believed. *Againe*
"S. *Epiphanius*, (*hær.* 61.) We muſt likewiſe
"make uſe of Tradition, for all things cannot
"be taken out of Scripture: And therefore
"the Holy Apoſtles have given us ſome things
"in writing, and others by Tradition. *Againe*
S. *Auguſtin* (*de Bap. cont. Don. lib.* 5. *cap.* 23.)
ſpeaking againſt thoſe that maintained that Hæ-
retiques ought to be rebaptiſed, "The Apo-
"ſtles, *ſayth he*, have preſcribed nothing concer-
"ning this thing: But this cuſtome which was
"oppoſite to S. *Cyprian* ought to be believed to
"have taken its originall from their Tradition,
"as there are many things which the uniuerſall
"Church obſerveth, and for that reaſon are
"rightly beleeved to have been commanded by
"the

"the Apostles, although they are not found in "their writings. These quotations seemed sufficient to me to shew the generall Opinion of the Fathers to be consonant to the Conclusion before mentioned.

CHAP. II.

The Roman Church agreeing with Fathers in the same Rule of Faith.
All Sects of Protestants disagree with the Fathers.

1. NOw to the end to confront with *Antiquity the present Roman and Protestant Churches*, that it may appeare which of them are the true legitimate children of those Fathers: Wee will begin with the Roman Church, whose mind we finde clearly expressed in the Decree of the Councell of Trent *Sess.* 4. concerning Canonicall Scriptures, in these words, *Sacrosancta*, &c. *Tridentina Synodus*, &c. *Perspiciens hanc veritatem*, &c. that is, "The most holy, &c. "Synod of Trent, &c. Clearly perceiving that "this truth and discipline (*namely, the Doctrine "of* Christ *and his* Apostles) is contained in "bookes, written, and unwritten Traditions, "which were received from Christs Mouth, or "delivered as it were from hand to hand from "the Apostles, to whom the Holy Ghost dicta-"ted it, hath arrived even to us: Following the "Orthodox examples of the Fathers, receives

"and

"and venerates with an equall affection of duty "and reverence all bookes as well of the Old as "New Testament, since one God is the authour "of both, as likewise the Traditions themselves "whether perteining to Faith or Manners, as "dictated either by Christs own Mouth, or by "the Holy Ghost, and by a continued succession "preserved in the Catholique Church. Thus "far the Councell of Trent.

2. Whether the Roman Church has indeed made good this her profession, *viz.* That in this decree shee followes the Orthodox examples of the Fathers, besides so many formall proofes before alledged, the confession of many learned Protestants will justifie her: As *Cartwright (Cartw. Witgift Def* p.103.) speaking of the fore mentioned or like quotations out of S. *Augustin*, saith, *To approve this speech of* Augustin *is to bring in Popery*, &c. So likewise *Whittaker, Fulk, Kemnitius*, &c. (*Whit. de Sac. Scr.* p.678.681.690. &c. *Fulk. con. Purg.* p.362.397. *Kemnit. Exam.* part 1. p.87 &c.) for such like assertions of the Fathers condemne then generally, and by name *Clemens Alexandrinus, Origen, Epiphanius, Tertullian, Augustin, Ambrose, Hierome, Chrysostome, Eusebius, Basile, Leo, Maximus, Theophilus, Damascene* &c.

3. In opposition to this decreed Doctrine of the Roman Church, and by consequence to the Orthodox examples of the Fathers, a manner of Sects that have separated from the Church, or from one another since *Luthers* time, agree almost in no other point unanimously except in this, "That the Scripture conteins in "it expressly all things both concerning belief "and

" and practise, which are necessary or but requi-
" site to salvation. *And by consequence* that no
" man is or ought to be obliged to submit to
" any Doctrine or precept any further then as
" it can be proved manifestly to him to be con-
" teined in the written word of God.

4. The *Church of England (Art. 6. of English Church)* in particular makes this one of her peculiar Articles, " That the Holy Scripture con-
" teineth all things necessary for salvation: so
" that whatsoever is not read therein, nor may
" be proved thereby, is not to be required of
" any man, that it should be believed as an
" Article of Faith, or to be thought requisite
" necessary to salvation. *But withall professith*
" *that* The three Creeds, *Nicene* Creed, *Atha-*
" *nasius* Creed, and that which is commonly
" called the Apostles Creed ought throughly to
" be received and believed. Moreover that she receiveth the foure first Generall Councells: yet not saying that she thinkes her selfe obliged to the one or other for the authority of Tradition or the Councells, for if so, she would be obliged likewise to accept of and submit to many other Traditions and Councells, as likewise many points and practises confirmed in those Councells, besides the Mysteries of the Blessed Trinity, many of which notwithstanding shee relinquishes, if not condemnes: Yea on the contrary for those three Creeds she gives this reason for her admitting of them " becausse they
" may be proved by most certaine warrants of
" holy Scripture. And how little or no authority she allowes to the Church, or Generall Councells shall be shewn in the next Conclu-

sion.

ſion. For the preſent therefore, taking thoſe words of accepting the three Creeds and foure Councells rather for a complement of Civility to Antiquity, then as importing any reall intention to admit any judge or Rule of Faith, but only Scripture and that interpreted by her ſelfe, for her ſelfe at leaſt: Come we to conſider how rationall and ſafe a ground this is, "That no-"thing is to be beleeved but only Scripture.

CHAP. III.

Engliſh Proteſtants unwilling to juſtifie this Poſition: and Why.

Mr. Chillingworths *late booke againſt the Catholique Church: and the Character given of it.*

1. THis Poſition of Scripture being the only Rule of Faith, though it be the main foundation upon which all *Heretiques* and *Schiſmatiques* almoſt that are and ever were doe rely, and therefore in all likelyhood, ſince ſo many millions of people of all Sects and in all ages have been concern'd to ſtudy and make it good, ſhould in reaſon be beſt upheld: Yet to my apprehenſion of all other controverſies, this is the moſt weakly grounded, and guiltily maintained.

2. The experience I have of the particular diſpoſition of Engliſh Proteſtanats (properly ſo called) and the happineſſe I have enjoyed in the acquaintance and friendſhip with very many

many the most considerable persons for Learning, Prudence, and Piety in that Church, gives mee warrant to say this of them, that there is no point of Controversy that they are more unwilling to touch upon then this of *Scriptures being the onely Rule, and no visible Judge to interpret it*, I meane, as to the positive maintaining thereof (for as concerning the disputing against the infallibility of the Church, there is none more ready to make Objections then they.) One reason hereof may be, because the English Church, out of gratitude to the Ancient Church and Fathers, which have hitherto maintained their Ecclesiasticall Government against the Calvinists, till they came to dispute with fire and sword, professeth therfore greater reverence to antiquity and Tradition then any other Sect whatsoever; And therefore her children are unwilling to renounce or oppose that great army of Saints & Martyrs of the Primitive times, who unanimously acknowledge that besides Scriptures they had received from their Ancestors Traditionary Doctrines and Ritts, and these so universally spread through all Churches Basterne and Westerne, no man being able to name any particular fallible Authour of them, that they were as firmely assured that they proceeded from the Apostles, as that the books of Scripture proceeded from the same Authours. Yea, for many of these Traditions greater proose might be made of their authentique and Divine Originall, then of most books of Scripture, in as much as they were from the beginning universally apparent in the Practise of the Church, visibly shining in their *Publique liturgies*,

liturgies, for example, " Prayer for the Dead, and " by conſequence, Purgatory, that is, a State of " deceaſed Chriſtians capable of being bettered " and eaſed by the Charity and Devotions of " the living, Sacrifice of the Maſſe, and Offer- " ing it for the Quick and Dead, Adoration of " Chriſt really preſent there, Baptiſme of In- " fants, Non-rebaptization of Heretiques, " Obſervation of Eccleſiaſtical Feaſtes, Lent- " faſts, &c. Invocation of Saints, Vene- " ration of Reliques, Images, &c. Practiſe " of Croſſing themſelves, Rites in admi- " niſtring Sacraments, &c. Whereas the bookes of the New Teſtament, eſpecially the Epiſtles and Apocalypſe, being written upon emergent occaſions, and for the preſent neede of particular Perſons and Churches, were a great while before they could be generally diſperſed, and great caution and circumſpecti- on uſed before they would be admitted into the Cannon: and being all, except ſome few that have periſhed, received there, it was impoſ- ſible to prevent infinite corruptions in the wri- ting, ſince every one had leave to tranſcribe thē.

3. A ſecond reaſon why Engliſh Proteſtants (I ſpeake knowingly at leaſt of my ſelfe and not a few others) diſpence the more eaſily with them- ſelves for examining the ſufficiency of this Rule of Faith is, becauſe there being but two ways i- maginable of aſſigning ſuch a Rule, that is, either expreſſe Scripture alone, or that joyn'd with Ec- cleſiaſticall Tradition, which is to be received up- on the authority, or (as the Schooles call it) the *in- fallibility of the Church*; and *Proteſtants* being per- ſwaded that they can unanſwerably confute this

infallibility

fallibility, they take it for granted that the former is the only Rule, and therefore surcease from undergoing the paines of diligent enquiry how firmely their foundation is layd, and what course to take for the answering of those inextricable inconveniences which follow upon that ground, for feare, lest if both these foundations should come to shrinke, Christianity it selfe would become questionable, and a way made for direct Atheisme. Hereupon it is that generally their writers have proceeded the destructive way, willingly undertaking to contradict the Churches infallibility; and it is not without extreame violence that they can be brought to maintaine their owne grounds; Which when the earnestnesse of *Catholiques* extorts from them, though they must conclude, for only Scripture, and No-judge, yet either shame or remorse makes them deferre somewhat to the ancient Churches authority, as it were excusing themselves that they dare not suffer themselves to be directed by her; For if by her as a visible Church, then by all Churches succeeding her to these our times.

4. In these latter times since that great unfortunate *Champion against the Churches infallibility*, *Mr.* Chillingworth published his booke in defence of Doctour *Potter*, this guilt of English Protestants ha's beene farre more conspicuous. His objections against the Church, that is, his destructive grounds are avowed and boasted of as unanswerable in a manner by all: but his positive grounds, that is, the making onely Scripture, and that to be interpreted by every single mans reason, to be the Rule of Faith,

this

this is at leaſt waved, if not renounced by many: But moſt unjuſtly: ſince there is no conceivable meanes how to finde out a third intelligible way of grounding beliefe and determining controverſies beſides divine revelation propoſed and interpreted authoritatively by the Church, or meere Scripture without any obligatory interpretation, as ſhall be demonſtrated hereafter. Hence the generall Character given of himſelfe and his booke is, "That he has "had better luck in pulling down buildings, "than raiſing new ones, *and* that he has ma- "naged his ſword much more dexterouſly than "his buckler. And yet as if there were no need either of houſe or buckler, or as if Proteſtants did thinke themſelves ſecure from weather and danger, if Catholiques were expulſed and wounded, No man appeares with any deſigne to provide himſelfe of any ſafer way of defence, then that which Mr. *Chillingworth* hath afforded. Yea Mr. *Chillingworth* himſelfe (his friends know the reaſon of it) utterly refuſed to anſwer thoſe unconquerable confutations of his poſitive grounds, and thoſe fearefull conſequences charged upon them: being ſatisfied, or at leaſt making a countenance before thoſe that knew him not inwardly, that he was ſatisfied of the firmeneſſe of his Rule of Faith, as long as an exact particular anſwer to all his objections againſt the *Churches infallibility* was not publiſhed.

Thoſe who have had a particular acquaintance with that extraordinary ſublime wit and judgement, will, or at leaſt, can, witneſſe with me that thus much as I have ſaid in a ſeeming cenſure

sure of him is true. Considering the long and inward friendship, and the many obligations I had to him, I had absteined from this, but that the cause in hand obliged me thereto; and but that his book alone had the principall influence upon me to shut up my entrance into Catholique unity: I shall therefore have frequent occasion hereafter in this Narration to weigh both his proofes and objections, at least such of them as were most powerfull with me: yet resolving to be extreamely tender of his reputation: But to returne to the Story of my selfe.

CHAP. IIII.

Inconveniences following Protestants Position of Only-Scripture.
Fathers refuse to dispute with Hæretiques from only Scripture.

1. WHen I was forced to weigh with circumspection and fidelity this maine "fundamentall Position of Protestan-"tisme, *viz.* That the Scripture is the only "Rule of Faith, or, That all things necessary "to be believed are conteined expressly in Scrip-"ture, what a world of unavoidable inconveniences did presently throng into my understanding, and upon how meere sand did it appeare to be laid! For the inconveniences, 1. It is impossible upon this ground that ever there should be found a way to end any controversies,

verſies, as ſhall be demonſtrated in the next Concluſion. 2. There can ſcarce be named one Hæretique but tooke the ſame for a ground of his Hæreſy, and generally the Fathers proteſt againſt this ground, reducing them to Eccleſiaſticall Tradition, and the authority of the preſent Church.

2. For a proofe whereof we may conſider the particular Treatiſes and bookes of the ancient Fathers which they wrought directly for this purpoſe, namely to ſhew what method and grounds their Anceſtors and reaſon it ſelfe dictated to be uſed and proceeded upon in diſputing with any Hæretique whatſoever: and we ſhall finde that the Catholiques of theſe dayes doe ſhew themſelves indeed ſons of thoſe Catholique Fathers, exactly treading their ſteps in appealing to Scripture and generall Tradition from which there lyes no preſcription or appeale: And on the contrary, that the Hæretiques and Schiſmatiques of our times have been as exact in purſuing the traces of their Anceſtors, pretending only Scripture, but relying upon the Pride of their owne hearts, and thinking that their interpretations and wreſtings of Scripture ought to prevaile againſt all preſent and paſt authority how univerſall ſoever for place, and how uninterrupted ſoever for ſucceſſion: The treatiſes anciently written for this purpoſe are S. *Irenæus* againſt Hæreſies, *Tertullian de Præſcriptionibus*, S. *Cyprian de unitate Eccleſiæ*, S. *Auguſtin de unitate Eccleſiæ, contra Epiſtolam Fundamenti, de utilitate credendi*, &c. S. *Vincentius Lerinenſis his Commonitorium*, &c.

3. In particular may be witneſſe of this *Tertullian*

vallian, (*Tert. de Præscrip. cap.* 19.) "There is no "good got by disputing out of Texts the Scri- "pture but either to make a man sick or mad. "*And againe*, There ought therefore to be no "appealing to Scripture, nor disputing out of "them, since by that meanes either neither "side will be victorious, or it is a hazard whe- "ther. *And againe*, But hitherto we have in "generall proceeded against all Heresies, pro- "ving by assured, reasonable and necessary pre- "scriptions against all Heresies, that they are "to be excluded from all disputation out of "Scripture. Witnesse likewise S. *Augustine*, "Hæresies and doctrines of perverseneſſe "ensnaring soules, and sinking them into "Hell have risen from no other fountaine, "but this, that Scriptures which are good, are "understood not well, and that which is not "well understood in them, is rashly and impu- dently maintained. *Againe, the* same Father *brings in the* Arian *Bishop* Maximinus *thus challenging a Catholique, (id con. Maximin. Ar. Episcopum lib.* 1.) "If thou wilt produce any thing "out of divine Scriptures which are common "to all, it is necessary we should hearken to "thee: But these speeches which are not in "Scripture are in no case receivable by us. The same Father in the conclusion of the same books brings in another Heretique using these words, *I desire and wish to be a Disciple of the Holy Scriptures*, &c. *If thou shalt affirme any thing out of the Scriptures, if thou shalt produce a quotation of any thing written there in any place, We desire to be found disciples of the Holy Scriptures.* Againe se- verall other passages to the same purpose may be seen

ſeen in ſeverall other parts of his workes as in *Epiſt* 222. and in *lib. de Gen. ad lit. lib.* 7. *cap.* 9. and *de fide & Symb. cap.* 9. and *in Joan. Tract.* 18. Laſtly, the ſame Father diſputing againſt *Creſconius* the Grammarian, ſaith, *(id. lib.* 1. *con. Creſc. Gram. cap.* 33.) "Yet notwithſtanding although "there is produced no example of this "out of Scriptures Canonicall, we doe never- "theleſſe obſerve the truth of the ſame Scrip- "tures, when we doe that which is approved by "the Church, whoſe authority the Scriptures "recommend. See ſuitable paſſages *in l.* 5. *de. Bap. cont. Donat. cap.* 23. and *de Unit. Eccl. cap.* 19. Witneſſe againe S. *Hierom*, *(S. Hieron. dialog. cont. Lucifer.)* "Neither let them pleaſe themſelves, "if ſometimes they ſeem to make good their "aſſertions out of ſome Texts of Scripture, for "the Devill likewiſe ſometimes quoted Scrip- "ture, for Scriptures conſiſt not in the bare "words, but in ſence. It is true indeed the Fa- thers ſometimes commend the fulneſſe of Scri- pture, as S. *Baſil* ſaying, *whatſoever is without the Scripture is ſinne*, but withall he gives us a Rule to know his meaning, ſhewing that accor- ding to the laſt quotation out of S. *Auguſtin* againſt *Creſconius* the Grammarian, that may be ſaid to be virtually conteined in Scripture, which is delivered by the Church, whoſe au- thority is recommended to us in Scripture, ſo ſayes S. *Baſil* likewiſe, *(id. lib. de Spiritu ſancto.) It is an Apoſtolique thing to perſiſt conſtantly in Traditions not written, for ſaith the Apoſtle, I praiſe you in that you are mindfull of whatſoever thing came from me, and obſerve the Traditions which I have given you.* Beſides in ſome caſes there may

be

be controversies about points, which are not grounded upon Orall Tradition but only Scripture.

4. A third inconvenience following the Protestants position is this, That since undoubtedly there were in the Primitive Church Traditions in great number, besides what is expressed in Scripture, I could not imagine what was become of them, or how it should be possible they should come to be lost having been received generally through the whole Church, and most of them shining in the practise of it. To salve this inconvenience, Protestants either impudently give the lye to all the Fathers, and say without the least proofe that there were none at all: Or in England there being under-Sects which by Scripture alone could not be confuted, as Puritans, Anabaptists, Sabbatarians, &c. they are forced to acknowledge some few Traditions of such a nature, although thereby they destroy their maine foundation of Only-Scripture; For by the Traditionary doctrine of Non-rebaptization they conclude the Anabaptists to be Heretiques, that is, erring in a necessary point of doctrine: Yet themselves renounce doctrines and practises delivered by a far more full Tradition; So great effect hath interest in that Church. But what will become of S. *Basils* saying before quoted, "That the "day would faile him if he should undertake to "enumerate all the Traditions left by the A-"postles in the Church, not mentioned in "Scripture? For all, that even the most condescending Protestants will allow for such, may be reckoned five times over in a minute of an hower.

hower. Considering therefore that such Traditions being visibly manifest for the most part in the practise of the Church, are far more easily preserved then any writing can be, it will necessarily follow that the rest of that great number are extant in the Roman Church, as may be proved of most of them before reckoned by testimonies of Ancient Fathers. (*Vid. sup. c. 3.*)

5. A fourth inconvenience to my understanding, unavoidable by Protestants, and a great proofe of the truth of the Doctrine of the Roman Church is this: Though Protestants generally deny that the points of Controversie debated between them and the Roman Church were universally received by the Ancient Church, as "Invocation of Saints, adoration "of Christ, as present in the blessed Sacrament, "Prayer for the dead, &c. Yet they cannot deny but that in many of the Fathers proofes of these doctrines may be found to shew that such was at least their particular opinions: Now if generally the Ancient Church had agreed with Protestants both in denying such doctrines and practise, received now in the Roman Church, and likewise in making only-expresse-Scripture the Rule to judge by; it could not be avoided but that some Synods or Fathers would have taken notice of such pretended errours in the writings of other Fathers, and likewise would have produced some of those Texts of Scriptures now made use of by Protestants for that purpose: a thing they are so far from, that on the contrary we find that many of the Fathers infer the same doctrines from the same Texts that Catholiques now do. And Protestants, though they

they alledge some passages of Fathers, by which they may seem consequently to destroy such doctrines, and to contradict their owne formall assertions in other places, yet are not able to produce so much as one Text of Scripture interpreted by any Father to confute any one such pretended errour. Which is a thing very remarkable, and will argue either that no man in the Ancient Church took notice of such pretended dangerous speeches of so many Fathers, or that they understood not the plaine Texts of Scripture, if Protestants grounds be true: or upon Catholiques grounds, since it was impossible, but they must have taken notice of such opinions, and since they certainly did understand plaine Texts of Scripture, that therefore not disputing out of Scripture, as Protestants doe, they were so far from believing such opinions to be errours deserving a Schisme, that they all of them agreed in receiving them as Catholique Truths. Other inconveniences which without hope or possibility of remedy do arise from making Scripture alone (secluding not only Traditions but likewise any visible obliging interpreter) to be the only Rule and Judge of Controversies, shall be reserved to be examined in the next Conclusion concerning the Authority of the Church in this businesse.

CHAP.

CHAP. V.

Weakneſſe of Proteſtants proofs for only-Scripture.

Texts of Scripture alleadged by Catholiques vainly eluded by Proteſtants.

1. AS I ſaid before, ſince Proteſtants and all other Sects doe againſt their nature and cuſtome ſo unanimouſly conſpire to forſake the old and good wayes, by travelling wherein, even themſelves being judges, ſo many glorious Saints, Confeſſors, Martyrs, Biſhops, &c. were renowned not onely in their owne, but all ſucceeding times, diffipated armies of Hæretiques, propagated the Kingdome of Chriſt over the world, ſubdued Idolatry, and made it utterly to vaniſh though ſupported with the force of the whole Roman world, and in fine arrived to a ſupereminent degree of glory in Paradice; And ſince in ſtead of this ſo ſucceſſefull a way, they have choſen to walke every man in a ſeverall path through thoſe narrow, crooked and at leaſt very dangerous, (becauſe new) wayes of a proud ſelfe-aſſuming preſumption in interpreting only-Scripture each man according to his own fancy & intereſt, following the example of no antiquity, but only ancient Heretiques; in all reaſon they ſhould have taken order to have juſtified themſelves hereinafter a more then ordinary manner, they ought to have contributed all the invention and skill of all the beſt wits in each Sect to for-

tifie this common foundation of only Scripture, and no visible judge, beyond all other points of difference.

2. And so no doubt they have to the utmost capacity of the subject: But no skill can serve to build a firme secure edifice upon sand: and private reason, or fancies of inspiration are more weake and sandy then even sand it selfe. For proofe hereof let us consider the pretended proofes and reasons which they alleadge to assert this their fundamentall position, viz. *that the entire Rule of Faith is the written word of God, of which there is not extant any visible authoritative interpreter.* Proofes hereof produced by them are 1. Negative, invalidating such Texts of Scripture as are alledged by Catholiques, and expounded by Fathers to prove Traditions unwritten: and 2. Positive, drawne from other Texts expressing the sufficiency and perfection of Scripture.

3. Some Texts by Catholiques produced to prove Traditions, and those concerning points of Doctrine as well as practise or ceremonies, besides what is written in the Evangelicall books, are among others these following out of S. *Paul*, (2 *Thes. cap.* 1. *ver.* 15.) "Observe the Traditi-"tions which you have received from us, whe-"ther by word, or by Epistle, *And againe*, (2 *Tim. c.* 2. *ver.* 13.) "Have before thine eyes the "patterne of sound words, which thou hast heard "of me in Faith and *Jesus Christ*: Conserve "that good thing committed to thy charge by "the Holy Spirit which dwelleth in us. *And againe*, (1 *Tim. cap.* 2. *ver.* 2.) "The things which "thou hast heard of me in the presence of many

"wit-

"witneſſes conſigne them to faithfull men, "which may be capable to teach others alſo. *And laſtly,* (1 *Tim. cap.* 3 *ver.* 15.) "The Church "(is) the pillar and ground of truth.

4. To elude ſuch Texts as theſe ſo expreſſe in themſelves, ſo ſtringent and convincing without any leave given to any rationall contradiction, ſo unanimouſly acknowledged by the ancient Fathers in the plaine importance of them (for there was no need to call their commentaries interpretations, there being not the leaſt difficulty or obſcurity in them to be cleared) Proteſtants, eſpecially the *Calviniſts* (for the Church of England hath been more ingenuous) have been forced to make uſe of the pooreſt guiltieſt ſhift imaginable, which is, to tranſlate the word Παραδόσεις enſeignements, inſtructions, or by any other word, but what reaſon and rules of Grammar would require, namely, Traditions. That which moved them hereto was apparently a reſolution to ſeduce the people: for nouriſhing them up in the hatred of the Church, in contempt of her authority, in rejecting all her Traditions, ſo far that whatſoever is propoſed under that title of Tradition is not only not accepted, but ſcornfully rejected by them as ſuppoſed moſt certainly falſe and ſuperſtitious; if it ſhould appeare that the Scripture it ſelfe ſhould referre us to Chriſtian doctrines under the notion of *Traditions*, the very ſound of that word in Scripture would perhaps make them ſuſpect that their Miniſters had abuſed them.

5. But moreover for a helpe, if this poore ſubtility ſhould come to be diſcovered by their

Proselites, it is further answered by them, that S. *Paul* might very well referre *Timothy* or the *Thessalonians* to the summe of Christian doctrine by him before preached, and not yet reduced to writing, because the entire Canon of Scripture was not yet compleated and sealed up; but when that was finished, afterward Christians were not to trust to their memories, but to have recourse to expresse Scripture, as is implyed by severall Texts of Scripture denoting its abundant sufficiency for all uses and necessities.

6. For answer to this way of arguing it will be sufficient to say, that whatsoever is here alledged by Protestants is meerly *gratis dictum*, there being not the least intimation given by S. *Paul*, or any other Evangelicall Author, that the Apostles had any intention to write among them a body of the Christian law, scarce any booke of the New Testament having been written, but only upon some particular occasion, and for the use of some particular person and Church: and on the contrary it appearing expresly both by Scripture and Tradition that the Apostles, in all the Churches founded by them, left a *depositum* both of the doctrines and discipline of Christianity uniforme and compleate, not relating at all to any thing already, or afterward to be written.

CHAP.

CHAP. VI.

Two principall Texts of Scripture alledged by Proteſtants to prove it's ſufficiency, and againſt Traditions; anſwered.

1. COme we now to conſider a while thoſe Texts of Scripture pretended by Proteſtants to be ſo expreſſe, uncontroulable and preſſing, as to juſtifie them from blame in not only oppoſing the former evident quotations for Traditions, but in dividing from and condemning all Antiquity that taught the contrary, and not onely ſo, but relyed upon Tradition alone in ſeverall points confeſſed by them not to be viſible in Scripture, and yet condemn'd, anathematized and utterly vanquiſhed ſeverall Heretiques, who thought it a ſufficient warrant to be diſpenſed from ſeverall doctrines taught, and practiſes continued in the Church, becauſe the Scripture was ſilent in them.

2. Of all others the moſt conſiderable Text of Scripture alledged by Proteſtants, and moſt prized by them as efficacious to prove its perfection, & ſufficiency to be an intire Rule of Faith is this ſpeech of S. *Paul to Timothy*, (1 *Tim.* c. 3. v. 16. 17.) *Omnis Scriptura divinitùs inſpirata, utilis eſt*, &c. *All Scripture divinely inſpired is profitable for teaching, for arguing, for reproving and for inſtructing in righteouſneſſe, that the man of God may be perfect, inſtructed to every good worke.* Here, ſay they, it is apparent that S. *Paul* acknowledges Scripture to be profitable for all kindes of ſpirituall uſes, teaching, arguing, &c.

and moreover in such a perfection that by it not onely ignorant persons but even the man of God, that is, he who is a Teacher of Gods people, who by his office is obliged to a higher perfection of knowledge, may be made perfect, and that, to every good worke.

3. To this it is answered 1. That by reading the verse immediately going before, we shall be informed both of what Scriptures S. *Paul* there speakes, and in what sence and with what conditions they are profitable for the forementioned uses and ends: the words are, *Tu verò permane*, &c. *Doe thou (ô Timothy) persevere in those things which thou hast learned, knowing of whom thou hast learned them, and because from thy childhood thou hast knowne the Holy Scriptures, which may instruct thee to Salvation, by faith which is in Christ Jesus: For all Scripture divinely inspired is profitable*, &c. By the connexion of these words it appeares that those Scriptures to which Saint *Paul* gives this testimony and glorious character were the same in which *Timothy*, now a Bishop, had been instructed from his childhood, that is, the Scriptures of the Old Testament: For how few of the Evangelicall writings were published even now that he was a Bishop, and certainly scarce any at all when he was a child. S *Pauls* designe therefore in this passage is evidently this, viz. to exhort *Timothy* to remaine constant *(in iis quæ ei tradita fuerant)* in those Christian verities and precepts by the Apostle delivered in trust to him not in writing, but orall Tradition: For which purpose he uses these motives, namely 1. the consideration of the sublime

Apo-

Apoſtolicall Office of himſelfe his inſtructour, immediately and miraculouſly called and enabled to that imployment by *Chriſt from* heaven, therefore he ſayes, knowing of whom thou haſt learned theſe Evangelicall truths. 2 The conformity of theſe new revelations to thoſe ancient ones of the Old Teſtament, in which *Timothy* had been inſtructed from his childhood, in which he might perceive, though obſcurely traced, certaine markes and Propheceyes of the Goſpell, and ſo be eaſilier enclin'd to beleive what S. *Paul* had plainly delivered to him. 3. Upon this occaſion he declares the great profit which a Chriſtian may find by having recourſe to the old Teſtament, as having great efficacy to make a man wiſe unto ſalvation; but this not of themſelves alone, but joyned with the Faith, which is in Chriſt Jeſus, and perſeverance in believing the Chriſtian verities delivered by orall Tradition. So that the Apoſtles might very well conclude, All Scriptures (of the Old Teſtament giving teſtimony to the Goſpell) being inſpired by God are very profitable (not entirely of themſelves ſufficient) for teaching, arguing, reproving, inſtructing in righteouſneſſe; And that by them the man of God, (even a Chriſtian Biſhop) may be made perfect or enabled to every good worke (that is, as he expreſſeth the ſame ſence in the former verſe, *wiſe unto Salvation*; but upon condition that they be *joyned with the Faith* (or Goſpell) *of Chriſt Ieſus*, and *perſeverance therein.*) This to my underſtanding ſeems to be the proper naturall importance of this Text of S. *Paul*, ſo far from evincing what the Pro-

teſtants would collect from it, that it confirmes the quite contrary.

4. But let it be ſuppoſed (which is impoſſible to be evinced) that the Apoſtle ſpeakes here by way of Prophecy of Evangelicall Scriptures not yet written, but with reſpect to the time when they ſhould be perfectly compleated; he ſayes onely they are profitable, not ſufficient, to produce the mentioned effects and end; He excludes not the Church interpreting them; in a word, He referres expreſly to orall Tradition; And by conſequence he is far from ſaying any thing that may warrant the Proteſtants upon pretence from theſe words, to relinquiſh the way which all ancient Chriſtians and Fathers of the Church walked in, and to walke in that which, as hath been ſhewed by irrefragable teſtimonies, has beene traced by all and onely Heretiques. So far is he from ſaying, or giving warrant to any to ſay, "Reject "all things that you finde not expreſly contein-"ed in Scriptures, though the whole world upon "whoſe only teſtimony you receive Scriptures "affirme that they received other things from "the ſame authority, Keep your ſelves cloſe to "that ſence of Scriptures which your own fan-"cies or intereſts ſhall ſuggeſt unto you, and "admit neither fathers nor Church to interpret "them to you, believe your own underſtandings "onely, which you may call the inſpirations of "the Holy Ghoſt, if you pleaſe, And content "not your ſelves with deceiving your ſelves a-"lone with ſuch fancies, take authority upon "your ſelves to deſtroy all publique authority, "and to] obtrude *per fas & nefas* your in-

"terpre-

"terpretations and gloſſes upon the conſci-
"ences of others. This S. *Paul* ought to
have ſaid, if he had purpoſed to juſtifie
the grounds of Proteſtantiſme: But this I
could not conceive to be his meaning, and
therefore I tooke it to be my beſt courſe to be
miſled by Fathers, Councells and the whole
Catholique Church.

5. A ſecond proofe for the ſufficiency of
Scripture alone to be an entire Rule of Faith,
and of great moment among many Proteſtants
is that ſpeech in the end of the Revelation, (*Rev.*
c.22.v.18.19.) *Conteſtor enim omni audienti*, &c.
"I doe proteſt to every one that hears the words
"of the Prophecy of this book: If any one ſhall
"adde unto theſe, God ſhall adde unto him the
"plagues written in this booke. And if any one
"ſhall diminiſh from the words of this Prophecy,
"God ſhall take away his part out of the booke
"of life, and out of the Holy City, and out of
"thoſe things which are written in this book. The
weight of this Text is much more preſſing in
their opinion by reaſon of the ſituation of it in
the cloſe of the whole body of Evangelicall
writings; and likewiſe by the advantage of a
Parallel place in the end of *Moyſes* his law.

6. Hereto it is anſwered that this Text is ſo
far from obliging us to underſtand it in ge-
nerall of Evangelicall doctrines, that expreſly
and *in terminis terminantibus* it reſtreines it
ſelfe onely to the Prophecies contained in this
particular booke, forbidding any one to preſume
to make any change in it, either by addi-
tion and interpolation of other Prophecies
pretended to be written by the ſame Divine

Author (a thing practised by Heretiques in other Evangelicall writings when this booke was published) or by razing out any Prophecies herein conteined, (as some Heretiques likewise had done in other Apostolicall bookes.) So that this author is so farre from forbidding any other revelations of divine doctrines besides those already published, that notwithstanding any thing here said, *Agabus* and Saint *Philips* daughters might, if they had pleased, have set forth their Prophecies, so they had done it without injury or disparagement to the Apocalypse. Even as *Moyses* by such like words signified that in his writings were conteined the summe of that law delivered by God on Mount Sinai, at least as much of it as was fit to communicate for the present to the people, and therefore forbad any man to change his writings any way: Yet notwithstanding, it is apparent that not onely the Jewes, but likewise the Ancient Fathers believed that besides this written law, *Moyses* himselfe delivered to the Priests and Sanedrim many unwritten Traditions relating to the law it selfe, some of which are mentioned in Evangelicall Scripture, as the "institution of the order of Exorcists, the "mingling of water with the blood of the Te-"stament wherewith *Moyses* sprinckled the "people, Skarlet wooll and hyssope to be used "in all aspertions, the sprinkling the booke of "the Covenant with blood, The names of "Jannes and Mambres the antagonists of "*Moyses*, and the combat betweene an Angell "and the Devill about *Moyses* his body, &c. Besides, many Holy men published bookes a-

mong the Jewes acknowledged of divine authority, wherein were many Myſteries of Faith not onely more expreſſy, but *de novo* conteined, and not at all declared by *Moyſes*, many writings of devotion, Precepts of Piety and manners, &c. Onely *Moyſes* his bookes have beene received to this day under the notion of the fundamentall law of the Jewiſh Common-wealth, a title that other writings never challenged.

7. As concerning the advantage taken from the poſition of the forementioned Text in the cloſe of the Evangelicall writings, it will be of no force at all to any man that ſhall conſider how it came to paſſe that the ſeverall bookes were placed in the order as wee at this day finde them viz. That certaine men unknown to us now, but followed by a tacit agreement of the Church, when after the deceaſe of the Apoſtles they had ſought out all the writings that remained and had beene occaſionally publiſhed by them, compiled them in one volumne in this order; They begun with the Goſpels or hiſtory of our Saviour's life and death, as reaſon was, placing them it may be in the order as they were written, however aſſigning the firſt place to S. *Mathew*, becauſe he having written his Goſpel in Hebrew for the uſe of the Jewes and Jewiſh Chriſtians to whom Chriſt commanded his Goſpel ſhould firſt be preached, and upon their refuſall, to the Gentiles, even for that reaſon alone his Goſpel might be thought to have deſerved the firſt place, the reſt following in the order as they were written. Then followes the Story of the Apoſtles, eſpecially

Saint

S. *Paul*, written by his companion S. *Luke*, and continued till their separation by S. *Pauls* voyage to Rome. After bookes of Story follow doctrinall writings, namely Epistles, conteining particular doctrinall controversies and precepts of manners, written upon occasion, when false Teachers had sowne tares of particular Heresies in the Churches, founded by the Apostles. Among these Epistles, those of S. *Paul* both for the number, importance and length of them obtained the first place, but disposed not according to the order and dates of time that they were written, but according to the priviledges and advantages of the Churches and Citties to which they were sent; the *Romans* having obteined, as reason was, the first place, then the *Corinthians*, &c. and after all such, followed his particular Epistles to particular persons, as *Timothy*, *Titus*, &c. In the last place, the whole volume was concluded with this single booke of Prophecies, as being last written, most difficult, and lesse necessary. These things being apparent, let all reasonable men judge what just advantage can be taken by Protestants thus to build their maine foundation of difference from the Catholique Church upon so inconsiderable, so casuall a thing, as the order wherein the bookes of the New Testament have been ranged, no man knowes by whom.

CHAP.

CHAP. VII.

Reasons and Texts produced by Mr. Chillingworth *to prove onely Scripture to be the Rule of Faith.*

1. BEsides these two so much by many *Protestants* magnifyed proofes of the Scriptures pretended sufficiency to determine all controversies of Religion with exclusion of unwritten Traditions: There are other arguments, which had greater force with me, produced by Mr. *Chillingworth*; and which that he might more advantagiously enforce, he laies this first for a ground, *viz.* "That no man "ought to be obliged upon "paine of Excommunication to "believe any thing, but what God "hath revealed to be necessary to eternall salva- "tion, which is the substance of the New Co- "venant made by God in Christ, conteining "points of necessary beleife, and precepts of "necessary Evangelicall Obedience; For, "(*saies he*) why should any errour (or igno- "rance) exclude him from the Churches "Communion, which will not deprive him of "eternall salvation? Why should men be more "rigid then God? *Mr. Chillingw. c. 4. 40. 41. 42. 43. &c. & alibi passim.*

2. These grounds thus laid, and supposed unquestionable: In the next place to prove that this Covenant is entirely conteined not only in the whole Scripture but also in the lower Gospels, yea sufficiently in any one of the former, he

he first alledges these reasons, "Because the E-
"vangelists having, as they professe, a purpose
"to write the Gospell of Christ, or New Cove-
"nant, no reason can be imagined why they, who
"have set downe many passages unnecessary,
"should neglect any necessary: For what su-
"pine negligence and indiscretion must that
"needs bee; such, verily, as no man in these
"dayes undertaking the same designe, would
"commit? Againe, with what truth could they
"stile their bookes the Gospell of Christ, being
"but a part of it?

3. After such discourses he brings, in his opinion, two evident and unanswerable Texts out of the Gospells to prove, that whatsoever is necessary for a Christian to beleive or practise is conteined in every one of them severally: The first Text is the conclusion of S. *Johns* Gospell, (*cap.* 21.) "Many other signes also did
"*Jesus* in the sight of his Disciples, which are
"not written in this booke: But these are writ-
"ten that ye may believe that Jesus is Christ
"the Son of God, and that believing you may
"have life in his name. For the enforcing of which quotation, he addes. "By these words
"(these are written) may be understood either,
"These things are written, or These signes
"are written: Take it which way you will,
"this conclusion will certainly follow, That
"either all that which S. *John* wrote in his Go-
"spell, or lesse then all, and therefore all much
"more, was sufficient to make them believe
"that which being believed with lively faith
"would certainly bring them to eternall
"life.

4. The

4. The second proofe is from those words in the Preface of S. *Lukes* Gospell, (*cap.* 1.) *Forasmuch as many have taken in hand to set forth in order a Declaration of those things which are most surely believed among us, even as they delivered unto us which from the beginning were eye witnesses and Ministers of the word. It seemed good to me also having had perfect understanding of things from the first, to write to thee in order, most excellent* Theophilus, *that thou mightest know the certainty of those things wherein thou hast been instructed.* To this quotation he addes a parallell passage of the same S. *Luke* in his entrance to his History of the Acts of the Apostles, (*Chap.* 1.) viz *The former treatise have I made, O* Theophilus *of all that Iesus began both to doe and teach, untill the day that he was taken up,* &c. Lastly he adjoynes twelve questions serving to enforce to the uttermost the strength and energy of these Texts: Which Questions after I have first prepared a way by consideration of a few principall termes in this controversie to a satisfaction what is here concluded from these Texts quoted by Mr. *Chillingworth*, I will likewise set downe, adjoyning to each of them its answer.

CHAP.

CHAP. VIII.

Preparatory grounds for the answering of these reasons and Quotations.

That Christian Religion was setled in the Church by Tradition especially.

The advantage of that Way beyond Writing.

1. THe whole weight of this Controversie concerning the Rule of Faith (viz. "Whether all truths and precepts, &c. of Christianity necessary to Salvation be to be sought "for in Scripture alone, or any one or more of "the Gospels, as expresly conteined in them "(as Protestants affirme) or likewise in the "Tradition of the Catholique Church, as Catholiques maintaine?) relying upon the true understanding of these three things especially, viz. 1. The way whereby Christianity was setled in the Church, which will appeare to have beene by Orall Tradition and externall uniforme practise, as being more secure from errour and mistakes than writing. 2. The occasion of the writing of the Gospels and other bookes of the New Testament, and the benefit which the Church reapes by them. 3. The meaning of this Phrase, things necessary to salvation, and the freeing of it from ambiguities and misapplications. I conceived it therefore necessary to meditate seriously, and as exactly, as I was capable, to informe my selfe distinctly of these particulars, to the end that I might be able to judge, whether these difficulties and ob-

objections alledged by Mr. *Chillingworth* would approve themſelves as unanſwerable, as at my leaving of *England* I ſuppoſed them, Here therefore I will ſet down in order the effect of my enquiry.

2 To begin therefore with the firſt particular to be premiſed, namely, the way whereby Chriſtian Religion was ſetled and continued in the Church: By diligent reading of the writings of ſeverall Fathers eſpecially, and ancient Eccleſiaſticall Hiſtorians it manifeſtly appeared, at leaſt to mine own full ſatisfaction, that it was not the purpoſe of Chriſt to deliver his new law, as *Moyſes* had done his in Tables or written characters, but in Orall Tradition: or to write it indeede, but, as *Euſebius Cæſarienſis* before quoted expreſſeth it, *not with ink on paper, but by his Spirit in the hearts of his people*, according to the ancient Prophecies concerning him in the Old Teſtament: And hereupon the Fathers obſerve, that our Saviour left nothing at all in writing, neither did he lay any injunction upon his Apoſtles to write bookes: And therefore the ſame *Euſebius* (*Hiſt. Eccl. l.* 5. *cap.* 8. & 24.) expreſly affirmes, *That the Apoſtles had the leaſt regard to writing.* The like is noted by Saint *Chryſoſtome* in his firſt Homily upon the *Acts*, where he gives the reaſon why the booke of the *Acts* does onely or principally conteine the occurrences concerning S. *Paul*, and not thoſe neither to the end of his life. But an aſſurance of this irrefragable is given by Saint *Paul* himſelfe, who in ſeverall places of his Epiſtles referres to the doctrine ſetled by orall inſtruction, as when he ſayes, *Gal. c.* 1. *If any*

one

"one shall preach otherwise then ye have re-
"ceived, let him be *Anathema.* And againe,
"*(Phil.cap.*4.) Those things which ye have been
"taught, and received, and heard and seen in
"me, doe ye. And againe to shew the uniformity of the doctrine every where, he cal's it Μορφὴν λόγων ὑγιαινόντων *a forme of wholesome words. And againe,* "We write no other
"things unto you then what you have known.
"*And againe,* (1 *Cor.cap.* 14.15.) As I teach in
"all Churches. *And againe,* So we have preach-
"ed, and so ye have believed. Hence S. *Augustine* makes this rule, "The Scripture is wont
"for brevities sake to be silent of many things,
"which are to be learned from the order of
"Tradition. For this reason it was, as antiquity observes, that S. *Paul* kept his residence so long a time in many Cities after he had setled Churches there, to the end to inculcate into their memories the substantiall doctrines preached over and over unto them, and to establish an uniforme order and discipline among them, which by that meanes continued in an exact conformity for severall centuries of yeares in the Catholique Church all the world over, as *Tertullian,* S. *Basil,* S. *Augustin,* &c. observe.

3. Now this way of setling Religion by Tradition and outward practise was much more secure and lasting, and far lesse subject to corruptions then writings (without unappealable interpreters especially) could possibly be. If it be objected, that memory is not so safe a depositary as written records, which are made use of to supply the defects of memory. It may be answered

ſwered, that that is true of preſerving doctrines meerely ſpeculative, but not ſo of ſuch as may be made as it were viſible by practiſe, as almoſt all Evangelicall doctrines are. For as for bookes, we ſee by experience that thoſe which of all other in the world ought to have been preſerved with the moſt exact care, and wherein the moſt ſcrupulous curioſity was commendable, I meane the Sacred Evangelicall writings, have not been able to eſcape the inevitable fate of all bookes, eſpecially ſuch as every one almoſt will thinke himſelfe concern'd to tranſcribe, that is, to have infinite variety of readings, much more then any other bookes that I know of whatſoever, and principally in in the originall tongues, which were not read in Churches: Inſomuch as in my hearing Biſhop *Uſher*, (one of the moſt learned Proteſtant Prelats in England) profeſſed that, whereas he had had of many yeares before a deſigne to publiſh the New Teſtament in Greeke with various lections and Annotations, and for that purpoſe had uſed great diligence and ſpent much money to furniſh himſelfe with Manuſcripts and *Memoires* from ſeverall learned men abroad, yet in concluſion he was forced to deſiſt utterly from that undertaking, leſt if he ſhould ingenuouſly have noted all the ſeverall differences of readings, which himſelfe had collected, the incredible multitude of them almoſt in every verſe ſhould rather have made men Atheiſtically to doubt of the truth of the whole booke, then ſatisfie them in the true reading of any particular paſſage. An evident ſigne this is that the ancient Governours of the Church

did

did not suppose that Christian Religion did onely or principally rely upon what was in writing: For if they had, they would doubtlesse either have forbidden such a multitude of transcribers, or have preserved the Originall copies, or at least have imitated the exact diligence and curiosity of the *Jewish Masorites* in their preserving the Old Testament entire for the future, namely by numbring all the letters and points, and signifying where and how oft every one of them were found in Scripture: None of which preventions and cautions notwithstanding have been used in the *Christian Church*: Yea so farre is it, from that, that at least one whole *Epistle of S. Paul to the Laodiceans*, and that most ancient *Gospel in Hebrew, secundum Nazaræos* are at this day utterly lost: not to speak of severall bookes mentioned in the Old Testament, not now to be heard of.

4. Well, but how casuall soever bookes may prove to be, yet it does not hitherto appeare how *Orall Tradition* and Practise can demonstrate it selfe a way more secure and free from hazard than they. I will therefore endeavour to resolve this seeming difficulty by asking these Questions. Can any one reasonably say that, for example, the doctrines of Christs death for mankinde commemorated in the Blessed Sacrament of the Eucharist, & *of his reall unfigurative presence there* have beene, or could possibly have beene more securely propagated and more clearely and intelligibly delivered to Posterity in bookes written, which may be lost and will be corrupted by some transcribers (and every transcribers copy is as

authentique

authentique as any others) or, as they have been, in the Tradition and universall Practise of the Church, and in a continuall visible celebrating of those divine Mysteries, where every action they did performe, published the truth which they believed; where their thanksgiving for Christs Passion dayly renewed the memory, manner and end of it; where their prostrations and adorations demonstrated their assurance of his reall Presence, where every mans saying *Amen* at the Priests pronouncing *Corpus Domini nostri Jesu Christi*, expressed their confession of that Presence with exclusion of all Tropes and Metaphors in the businesse? Againe, is not the true inward sence of these Christian Doctrines conveyed more intelligibly, and represented more exactly, lively and naturally by such practises and solemne spectacles, than by bare words, though they had beene never so eleare, and of never so studied a perspicuity? With relation to which expresse, impossible to be mistaken way of propagating the Mysteries of Christian beliefe, and reflecting in his minde thereupon S. *Paul* in all probability thus reproved the *Galatians* for their inconstancy, in these words of wonder and indignation. *Gal.c.*3 *v.*1. *O insensati Galatæ. O fooliſh Galatians, who hath bewitched you that ye ſhould not obey the truth, before whoſe eyes Ieſus Chriſt hath been (lively) repreſented, being Crucified among you?* As thinking that nothing of lesse power than a charme could deceive persons, or blinde their eyes, after they had been visible spectators, as it were of the passion of Christ.

5. This admirable way of conveying saving truth

truths as it is far more expresse than words alone, the naturall sence of the Mysteries being as it were construed and interpreted to the people thereby, or (according to the Prophets expression foretelling this way of Tradition of the Gospel) being not written with inke and on paper, but by the Spirit in mens hearts, by which meanes the sence sunke into their soules, farre more effectually than if words only had swom in their braines: So seemes it to me also farre more lasting, then bookes, being scarce possibly obnoxious to be either extinguished or adulterated. The rage of Persecutors without an extraordinary vigilance of Divine Providence had failed but little of abolishing the whole Bible, I am sure it made them very scarce and precious, and not every ordinary Christians penniworth for severall ages together, and effectively destroyed many most usefull precious monuments of the Ancient Church; The same rage, or negligence or some other misfortune have actually beene the losse of an Epistle of S. *Paul* to Laodicea, and other Apostolique writings, And some meerely speculative, not very necessary Traditions have perished because not apted to be conveyed by practise, as What that was which hindered the revelation of the man of sinne, which S. *Paul* sayes he told the Church of the Thessalonians; that world of miracles which S. *John* sayes our blessed Saviour wrought; and likewise the true sence of all obscure passages in the New Testament which the Primitive Churches, no doubt, understood; Yea moreover many ancient Liturgies and Missals are now wanting, by reason that the particular Churches,

Churches, in which they were in uſe, have fayled: But to take out of the way, or adulterate the Myſteries of Faith through the whole Church, which have been thus continued and daily every where preached not ſo much in Sermons (though ſo too) as in viſible practiſe, and not ſo much written in bookes (though ſo too) as in the hearts of all Profeſſors of Chriſtianity, This is beyond the reach of either ſecular or infernall Powers, for to effect this, Perſecutours muſt firſt have doſtroyed all Congregations of Chriſtian mankinde, and by ſome impoſſible charme, all men muſt have agreed together to forget to day what they ſaid and did yeſterday: here neither tranſcribers negligence, nor particular innovating fancies of Heretiques, neither *adulter ſenſus*, nor *corruptor ſtilus* could *obſtrepere veritate, (Tert. de Preſcript.)* none of ſuch either negligences or cunnings could interrupt or out-clamour the truth.

6. Now what hath been here exemplified in two particular points, namely the Myſtery of Chriſts Paſſion, and of the Bleſſed Sacrament may and ought rationally to be extended likewiſe to the whole body of Divine Revelations, pertaining to the ſubſtance of Chriſtian Religion, how abſtruſe, ſublime, yea how ſeeming a ſpeculative ſoever. What points more ſublime, more ſpeculative then thoſe of the "Bleſſed Trinity, *the* equality *and* conſubſtantialitie of the Son with the eternall Father, "the union and yet diſtinction of the two "Natures in one perſon, &c? And yet all theſe might and were continued in the Church, not ſo much by writings delivered, or Sermons re-

reiterated, as by the outward Practises of the Faithfull in their publique uniforme Devotions: Hereupon when troubles and contestations arose in the Church about those Mysteries, and thereupon *Synods* assembled, the severall *Bishops* being demanded how they had been instructed in them each one respectively in their Dioceses, they had no need of straining their wits to find out the sence of obscure passages of Scripture concerning such Mysteries, or to invent wayes of reconciling Texts seemingly clashing together: they might say, for example concerning the article of the Blessed Trinity, we following the instructions and practises of our Predecessors do *baptize in the name of the Father, Son and Holy Ghost*, and in our Devotions we pray unto, give thanks, glorifie each of these three persons in the same language, with equall expressions of duty, without preferring one before the other, thereby acknowledging their glory to be equall, their Majesty coeternall. So likewise for the *Consubstantiality* of the *Son* with the *Father*, the *union* and *distinction* of the *two Natures*, they might say, We adore onely one God, and yet we adore the Son with adoration equall to the Father, by which we acknowledge them both to be one onely God, We doe likewise celebrate and give thanks to the same Son of God for vouchsafing, being God, to take our Nature upon him & in that to dye, by his death redeeming us from sin and death eternall, Therefore we confesse two distinct Natures united in one Person, &c.

7. Now if such sublime Revelations might, and indeed were really conveyed not in formall ex-

expreſſions of words and phraſes, but, which was farre more efficacious, in the true naturall ſence and importance of them uncapable of ambiguities by ſuch a way of Tradition ſo impoſſible to be interrupted as long as Chriſtians begot Chriſtians, and ſo free from danger of corruptions; that they could not be feared, unleſſe all Churches would conſpire to alter their whole frame of Devotions; A thing they have been ſo far from intending, that at this day if wee compare all the Liturgies extant from S. *Jame's* (which ha's received teſtimony from above 600. Biſhops in the ſecond Councell of Nice) to S *Baſil's*, S. *Chryſoſtome's*, S. *Gregorie's* even to the preſent Roman Liturgy, adjoyning the Ethiopian, Maronite, Cophite, &c. wee ſhall finde an admirable uniformity in all the ſubſtantiall parts, yea in many manners of expreſſions, to the very circumſtances of Croſſings, and poſtures, &c. although theſe Churches have had no communication together of many ages: How much more eaſily and perſpicuouſly might other points of Doctrine relating to practiſe be continued in the Church? as Invocation of Saints to be our Interceſſours, Veneration of Reliques, Images, &c. Prayer and Sacrifice for the Dead, a beliefe of a capacity in them to be eaſed and benefitted by ſuch Prayers, &c. How was it poſſible that ſuch Doctrines once delivered ſhould be forgotten, being ſo viſibly every Day by all perſons acted in the Church? And if no ſuch Doctrines were at firſt conſigned and depoſited in the Church, how was it poſſible they ſhould ſo chance to meete in the Publique

Devotions of so many Churches and ages, among Persons not only strangers, but for a long time enemies to one another, yea enemies to such a point, that if they had not had irrefragable testimonies of the universall Tradition of such doctrines and Practises, the conformity of their adversary Churches would have beene an argument sufficient to have made them to relinquish such Practises and condemne them? Could the Heathen Græcians ever forget their pretended Deities *Baccus* or *Ceres*, or the benefits supposed to have beene received by their means, though they had had nothing else to put them in mind of them but their *Dionysiaca* or *Eleusinian* Mysteries? Or among the Romans did not the *Palilia*, *Suo vetvrilia*, *Ambarvalia*, *Lupercalia*, &c. keepe fresh in their mindes the Deities, in whose honour and ingratitude for whose favour those solemnities had beene instituted? How infinitely more securely and unfailably has almighty God provided for the continuance of Truth and Piety in his Church, since those Heathen-Solemnities were repeated but once a yeare in one City or Countrey, but Ours every day by numbers of people in all Countries, Cities and Villages?

CHAP.

CHAP. IX.

A further demonstration of the firmnesse of Tradition.
Certain objections answered.

1. BUt it will objected, who knowes but there may, yea who can deny but there have crept in alterations even in these Liturgies and formes of Publique Devotions? For answer, It is confess'd there have, for the first Liturgies, as S. *James* and others ascribed to Apostolique Persons were briefe, simple, lesse ceremonious: and as the Church grew more large and splendid, so Gods service became more extended, solemne and majesticall. But that any substantiall part of Devotion, any expressions implying or instilling new-bred errours have been introduced into the publique formes of God's service, that is utterly denyed: And they that lay this imputation upon Gods Church are obliiged to produce examples and visible proofes thereof, which it is impossible for them to doe with the hundreth part of that assurance that Catholiques by shewing those which are now extant of the Ancient Liturgies, by alledging irrefragable testimonies of the extreame punctuall curiosity of the ancient Fathers in exactly and unalterably preserving Tradition according to the Apostles direction, *Formam habe*, &c. Keepe the forme of sound words, will demonstrate the contrary. I cannot forbeare on this occasion, among many other examples which may be produced to specifie

that extreame niceneſſe of S. *Auguſtine*, ſhewing not only his care to deliver Traditionall truths themſelves, but the termes alſo in which thoſe truthes were conveyed to his times, *Ne me inceptum putes*. Do not thinke me fooliſh (ſaith he to *Honoratus*, *lib. de util. cred. cap. 3.*) for uſing Greek termes, my chiefe reaſon is, becauſe I have ſo learned theſe things by Tradition, neither dare I deliver them to thee any other way then as I have received them. So the ſame Father (*dequant anima cap. 34*) *Divinè ac ſingulariter in Eccleſiâ Catholicâ traditur*, &c. "It is a Doctrine divinely and ſingu-"larly delivered by Tradition in the Catho-"lique Church, that no Creature is to be "worſhipped with an internall worſhip of the "Soule. For I doe the more willingly ex-"preſſe my ſelfe in theſe termes, becauſe the "Doctrine was taught mee in the ſame. This hee ſayes, becauſe the word *Creatura* did not ſeeme ſo pure and proper a Latin word. From the like grounds proceeded thoſe frequent ſpeeches in Synods, which ſilenced all Hæreticall innovation, *Servetur quod traditum eſt*, and, *Vetus Traditio obtineat*, and, *Deſinat ineſſere novitas vetuſtatem*, &c. "Let that which "is delivered by Tradition be obſerved. And, "Let Tradition prevayle. And, Let novelty "forbeare to oppoſe antiquity, &c. This care certainly was more curiouſly obſerved in the publique Devotions of the Church.

2. For proofe whereof, beſides the confronting the Ancient Liturgies of the Eaſterne and Southerne Churches, let Proteſtants, if they pleaſe, examine the Ages, againſt

againſt which they believe they have the juſteſt arguments of ſuſpition of any other, *viz.* ſince the time of S. *Gregory* the Great. There are to this day extant his own Miſſalls in Print, and Breviaries in Manuſcript in ſeverall Libraries, let them examine what changes ſuch ignorant ſuperſtitious Times (as they thinke,) and ſo many wicked Popes (as they ſay, and not alwayes untruly) have made in theſe publique Devotions of the Church: They will bluſh certainly to have had the leaſt ſuſpition in this nature of the Primitive Times, when they ſhall ſee evidently that in the Canon of the Maſſe there ha's ſcarce been one word altered for above theſe laſt thouſand years, And in the Breviary not any that will afford them contentment anſwerable to their paines of comparing them.

3 Now whereas ſome Proteſtants demand (and particularly Mr. *Chillingworth*, in ſeverall places) where are we to ſeek for theſe Traditions of which the Roman Church talkes ſo much? where is the Cabinet and Magazine wherein they are ſtored? And when will ſhee empty it that we may ſee all the treaſure that Chriſt left unto his Church? Hereto it is anſwered, that M. *Chillingworth* ſaid well, that, *To ſay a ſecret Tradition is as abſurd as to ſay a ſilent Thunder*, ſince Traditions are obvious to all Mens Eyes, and ſound aloud in all Mens Eares, ſhining in the publique viſible practice and profeſſion of the Church: The Church is ſo far from pretending (as Proteſtants would faine ſeem to fancy) that ſhe has certaine ſecret conſervatories of theſe Traditions out

of which upon occasion she can draw some speciall ones to determine emergent Controversies, and much lesse that the Holy Ghost suggests unto her in time of neede any formerly vanished Apostolique Revelation; that whatsoever is not expressly in Scripture, or satisfactorily apparent in the publiquely received professions and practises of the Church are not perhaps determinable as points of Faith, that is, as Traditionary Divine Revelations. In so much as some learned Catholiques are of opinion (how justly or no I examin not) that certaine Questions now ventilated in the Church, as concerning the Conception of our Blessed Lady, and some of the more subtill and scholasticall Controversies between the *Jesuites* and *Dominicans*, concerning Grace and Freewill, Predetermination and Contingency, &c. have not light enough either from Scripture, Tradition, or the publique Profession and Practise of the Church, so as to be capable of a precise decision, at least so farre as to make such a decision to become properly an article of Faith; unlesse perhaps such a one, as was that of the Councell of *Vienna* touching Grace infused into Infants in Baptisme, which is set downe in this forme. *Nos attendentes*, that is, "Wee heedfully consideriug the generall efficacy of the death of "Christ, the which by Baptisme is applyed e-"qually and indifferently to all that are bap-"tized by the approbation of this Holy Coun-"cell, have judged that the second opinion is "to be chosen as the more probable and more "consonant and agreeeing to the sayings of the "Holy Fathers and of the moderne Doctors,

"which

"which opinion asserteth, That informing "Grace and vertues are as well conferred upon "Infants in Baptisme, as on persons of ripe age. See *Clementin. de sum Trin. & fide Cath.* And thus the Councell of *Basil* (*Sess.* 36.) determined the point of the imaculate conception of our Blessed Lady, not as an article of faith in the present strict and proper sense, but, *tanquam doctrinam piam & consonam fidei*, that is, as a pious doctrine and consonant to faith. See more in the learned treatise of *Franc.* as *Clara* called *Systema fidei*, Cap. 35.

4. Indeed it cannot be denyed but that in some cases it is within the power of the Church to invent *de novo* some word or phrase proper to signifie and express a Traditionary doctrine, namely in contradiction to any Hæresie arising and opposing Apostolique Revelations, shining in the publique profession and practise of the Church. So to condemn the *Arians* denying the Divinity of our Saviour, the Fathers of the Councell of *Nice*, made choice of the terme ὁμόσιος though new, yet answerable to the sense and notion of that mystery, which was received by Tradition in the Church, a terme directly and specifically opposite to the *Arian* Position. In like manner the Church of late devised a new, or rather borrowed of some particular ancient Father the word (Μετουσίωσις) Transubstantiation as most proper to expresse the notion which in all ages has been received in the Church concerning the Reall Presence of the body of Christ in Blessed Sacrament, a terme which like the flaming two-edged waving sword of the Cherub cuts asunder on

all sides whatsoever new Heresies do, or probably ever shall devise to oppose that Mystery.

5. Notwithstanding some certaine Traditions there were which in the Primitive times were kept secret among the principall Ecclesiasticall Governours, as certaine sublime Doctrines, the ceremonious formes of conferring some Sacraments, of making the holy Chrismes, Oyle, &c. which seemes to have been done partly to gaine a reverence to the Clergy, as more neerly approaching to the Divine Light, But principally not to expose such Mysteries to the scornfull and profane interpretation of the Heathens, or to the weak understandings of the ignorant, and not yet sufficiently instructed Christians, according to the practise of *S. Paul* himselfe, (1 Cor. 2.) who saith, *Sapientiam loquimur inter perfectos, Wee speake* (sublime) *wisedome among those that are perfect*: Hence those earnest adjurations in the writings of some very ancient Bishops, whereby they conjured others of their own rank, when they communicated to them certaine sublime mysteries to preserve in a deep secrecy what they so received; a memorable instance we have of this caution in the Books of *S. Denis Areopagite* (*Hier. Eccl.* 1.) Hence those disguisings of other Mysteries in Books which were to passe publiquely abroad: Hence those sudden interruptions when they were ready to discover unawares somewhat above the capacity of their hearers, Pagans, or Catechumens. Frequent examples I could alledge out of *S. Epiphanius*, S. *Chrysostome*, S. *Augustine*, and others: But *Cui bono* in this place?

Since

Since Paganiſme has been utterly aboliſhed, and meanes of inſtruction more common and promiſcuous, eſpecially ſince the invention of Printing (whether happy, or not it is doubtfull) this cautelous reſervedneſſe has beene out of uſe; perhaps with no little prejudice to the Church: in ſo much as nothing is reſerved now in the breſts of the Church-Governours, even the anciently moſt ſecret Ceremonies are divuled to all Mens knowledge: So that now Tradition is far more loud and viſible, then ever it was before, and no ground for Proteſtants to pretend to any ſuſpition that under a ſhew of Tradition the Church has a mind to exerciſe either Tyranny or cunning to gaine authority to her determinations.

6. Now from this generall Traditionary way of conveying Chriſtian Doctrines, *&c.* it came to paſſe that many Fathers being aſſured of the truth and authentickneſſe of ſuch Traditions, and willing to aſſert them out of Scripture alſo, have interpreted many Texts, as conteining ſuch Doctrines, which either did not at all afford ſuch a ſence, or at leaſt not neceſſarily, though perhaps the outward ſound of the words might put a man in mind of ſuch Doctrines: Examples of this are not a few, particularly in the points of Purgatory, Prayer to Saints, &c. So that whereas Proteſtants cry *Victory* when they can prove, or at leaſt make probable that ſuch Fathers have been miſtaken in ſuch interpretations, as if the doctrines thence deduced were confuted, in my opinion it is without any ground, ſince on the contrary the leſſe

force that such Texts of Scripture have to evince such doctrines, the greater and stronger proofe have such Traditions, seeing the Fathers, prepossessed with a beliefe of them from the publique practise of the Church, accounted them so apparent, that they thought they saw them even where they were not at all. And therefore, when the Church commands us not to oppose the interpretations which the greatest part of Fathers unanimously make of Scripture, I conceive she does not alwaies oblige Catholiques thereby to give the same sense to Texts which the greatest part of Fathers doe, but rather, not so to interpret any Text as to contradict the Traditionary doctrines believed generally by the Fathers upon this safe ground of Tradition, though perhaps not Logically enough deduced from such speciall passages of Scripture: so that though perhaps their commentaries there may be questioned, the doctrine in the commentaries ought to be embraced.

CHAP. X.

The second preparatory ground: viz. Occasion of writing the Gospells, &c.

1. IT may now be demanded, if this way of conveying Christian doctrines be so much clearer and safer than writing books, or any other way of transmitting recordes, to what purpose were the Evangelicall bookes written? and

and why were the neceſſary points of faith reduced into ſuch a preſcribed form, in the Apoſtles Creed?

2. To ſay ſomething for anſwer, and firſt concerning the Creed. The end why that was compiled ſeemes to have been to bring into a ſhort and cleare abridgement the principall points of Chriſtian Religion to be repeated at any ones initiation into Chriſtianity by Baptiſme, being as it were an enlargement of that forme of Baptiſing preſcribed by our Saviour, viz. *Baptizo te in nomine Patris & Filii & Spiritus ſancti* (Now in what ſenſe, and in reſpect of what Perſons in what State or Order the Creed may be ſaid to contein all points of faith neceſſary to Salvation ſhall be ſhewd hereafter.) As to our preſent purpoſe we may obſerve. 1. That the Creed ſeemes to be of a middle nature betweene written bookes and Orall Tradition: as a preſcribed forme of words, ſo it approaches to the former: but as committed by all to memory and actually repeated at Baptiſme and other publique Devotions, ſo it partakes much of the latter. 2. What extreame advantage Tradition has for its preſervation beyond any writing, ſeeing the Creed after it was enlarged by partaking thereof has preſerved it ſelfe from any variety or corruption all the Church over to this day It is true indeed that inſome Churches, viz in *Africa* in the firſt beginning of Chriſtianity there was a ſmall difference, their Creed wanting theſe words, *Communion of Saints*, the ſenſe whereof notwithſtanding may probably be ſuppoſed to have been included in the Article concerning the

the holy Catholique Church, as may be observed in the Creeds extant in the African Fathers, *Tertullian*, S. *Cyprian*, S. *Optatus* and S. *Augustin*: Which difference it is not imaginable should have come by neglect or forgetfulnesse: it is rather probable that that Apostolique Person who taught Christianity first in those quarters, brought the Creed with that small defect; for the very first Creed of all seems to have been much shorter then that now current, as conteining only a profession of Faith in the three Persons in the Blessed Trinity in whose names only Baptisme was administred: to which the Apostles or Apostolique persons might afterward adjoyn the other Articles following: which addition being made successively, it is possible some persons might carry away in their voyages into Africa the breifer Creeds before they were so inlarged.

3 In the next place, concerning the Occasion and end for which the books of the New Testament were written, we ought to consider the books of History apart from the others of Doctrine and Prophecy, as being distinguishable both in their occasion and end. For the Gospells therefore, the whole subject of them is a narration of severall passages of our Saviours Life, Death, Resurrection and Ascension; likewise some of the most considerable miracles which he wrought; a sum of the principall points of his Doctrine, both morall, and mysterious in parables concerning his Church, &c. Now though the memory of all these (excepting perhaps only the severall miracles, prophecies, &c.) as much as was sufficient for particular

particular persons, might and actually was in substance preserved by practicall Tradition (as 1. the Mysterious and to us most usefull passages of his Life, &c. in the publique solemnities appointed from all antiquity, in the solemne Fasts & administration of Sacraments. 2. Morall duties in the publique Confessions, and most ancient Penitentiall Canons, Love-Feasts, &c. Yea some of them receiving force almost only from Tradition, as not being at all in Scripture, at least not so expressely as Mr. *Chillingworth* requires to points of necessity, as *unlawfulnesse of Polygamy, incestuous marriages* in some particular degrees, &c.) Notwithstanding it could not but be infinitely acceptable and satisfactory to all good Christians to be informed as particularly as might be in any thing that concerned *so Blessed a Master and Saviour*, and therefore were these divine books received with all imaginable reverence and joy, and preserved with all possible care, so farre as thousands willingly exposed themselves to Martyrdome rather then deliver them up to the fire; they were read in Churches, discoursed on in Sermons, illustrated by Commentaries, in a word esteemed divine and infallible by all Christians. But yet no generall Tradition has come to us that all that is necessary for all persons of all degrees, whether single or in Society to bring them to heaven is conteined expressly in these Gospells: Which is a certaine proof that the ancient Church did not thinke so, or however that they did not think it necessary to thinke so, for *no one thing generally thought necessary to salvation, but has beene conveyed*

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under that notion by Tradition orall, as well as writing, Besides, it is clear there is nothing expresse for assembling Synods, ordeining severall degrees of Ministers, no formes or directions for publike service, no unquestionable prohibition of *Polygamy*, *incest*, *&c.* So that although no doubt to some persons in some suddaine desperate circumstances there is in the Gospels to be found enough, yea more then enough of meere necessity, yea in any one of them, yea in two or three verses of any one of them: Yet therefore to deduce a generall conclusion *that all things simply necessary are conteined in the Gospels*, is surely very unreasonable: and much more, thence to inferre a genetall Conclusion, so as to make it the fundamentall ground of all Sects of Religion, and a sufficient excuse for that, which (if that Conclusion be not onely not true, but not so evident as that there can be no shew of contradiction, is a most horrible sinne, namely Schisme or Hæresie) this to me seemed to be somewhat that deserved a name beyond unreasonableneſſe it selfe; and that joyned with infinite danger in a point of the highest consequence imaginable.

4. Now the same inconveniences will follow though the bookes of the *Acts*, *Epistles* and *Apocalyse* were added to the Gospels to make them altogether to be an entire perspicuous Rule of Faith without any need of an authoritative interpreter. For first, for the *Apocalyse*, it is a meere obscure Prophecy, and can contribute little or nothing to the instruction or discipline of the Church. Then the booke of the *Acts* though it relate some particulars of

our

our Saviour after his Aſcenſion, as his Sending the Holy Ghoſt, &c. together with a very few paſſages concerning any of the Apoſtles, excepting ſome few yeares of Saint *Pauls* travells: yet it will prove but a very imperfect modell for ſetling of the Church in ſuch a poſture and with ſuch qualifications both for doctrine and practiſe as unqueſtionable antiquity repreſents unto us the Primitive Apoſtolique Church. And lastly for the Epiſtles of S. *Paul*, &c. it is confeſſed by all, and the Text it ſelfe juſtifies it, that thoſe Epiſtles were never intended to be written as inſtitutions or Catechiſmes conteining an abridgement of the whole body of Chriſtian Faith for the whole Church: For, 1. They were written only to ſome particular congregations, yea many of them to ſingle perſons, and no order is given to communicate them to the whole Church, I am ſure no neceſſity appeares that they ſhould be ſo divulged. 2 They were written meerely occaſionally, namely by reaſon that ſome particular Falſe teachers ſowed certaine falſe doctrines in ſome particular Churches founded by the Apoſtles, in the confutation of which Hæreſies all the doctrinall parts of thoſe Epiſtles are generally employed; So that if thoſe Hereticques had not chanced to have broached thoſe particular opinions, thoſe Epiſtles had never beene written. 3. Theſe Epiſtles eſpecially of Saint *Paul* the moſt and the largeſt, are written in a ſtile ſo obſcure, ſuch intricacy of arguing, with ſuch digeſſions interwoven, the Logicall Analyſis is ſo extremely difficult, that that gift of interpreting was in thoſe dayes a neceſſary attendant of the

the Apostles preaching, and I am confident that if an hundred men, and those generally of the same Sect and opinions, were oppointed to resolve the order and method of *S. Paul's* arguing, there would not three of them agree for three verses together. Now upon these grounds, how improper such writings are to serve for the onely Rule of Faith (which even in Mr. *Chillingworth's* opinion must be so cleare and evident in points necessary, that there can be no rationall possibility of diversity of opinions, and by consequence no need of an authoritative interpreter) let him that can believe it; and let him that dare, put it to the tryall, when his soules eternall estate depends upon it.

CHAP. XI.

The third preparatory ground, viz. the clearing of the ambiguity of these words, necessary to salvation.

1. THese words (*necessary to salvation*) being applyed to severall objects and subjects admit of great variety in the application and use: therefore before they be affirmed or denyed of any thing, or to any person, he that intends to expresse his mind distinctly and to the purpose must necessarily and expressly before hand declare in what sence, to what degree, in respect of whom, and for what end such things are, or are not necessary. *Vid. Card. Perron. Ep. ad Casaub.*

2. There-

2. Therefore first for sorts of necessity, There is *necessitas medii*, when a thing is of it selfe necessary to salvation: and *necessitas præcepti*, when it is only therefore necessary because it is commanded. Againe *necessitas fidei specialis*, that is, of things to be believed expressly and distinctly, as the Articles of the Creed: and *necessitas fidei generalis*, of things which some persons are onely to believe. Againe, *necessitas actus*, that is of things to be performed by all, as Confession of Christs name, pardoning of offences, restitution, &c. and *necessitas approbationis* or *non contradictionis*, when men are at least obliged not to condemne certaine things, as vow of Virginity, Voluntary poverty, &c.

3. Then with respect unto objects or things necessary to salvation, some are so absolutely, that is, so as no circumstance of person, time or place, no ignorance, no defect how irremediable soever can excuse the absence of such things: other things on the contrary are necessary only conditionally, which in some cases, to some persons may be excusable. Of the former sort, there are but extreamely few things necessary. For, for example, if a Heathen at the point of death upon an effectuall exhortation of a Christian should embrace in generall the Religion of Christ, not being able to attend particular instruction, nor perhaps actuall Baptisme, it is very probable that the onely believing of Christ to be the Saviour of the world, and relying upon him for the pardon of his sinnes, and profession of his resolution to obey whatsoever should appeare to him to have been

been Christs will though death should cut him off from a particular information in other doctrines of Faith, the Sacraments, particular duties of Christian morality, &c. would be sufficient to such a man to salvation. Of the later sort, viz things necessary conditionally, it is impossible to tell how many or how few they are, till all conditions and circumstances be expressed.

4. In regard of persons, that is, necessary to one which is not to another, as more to a teacher than a Disciple; to a Governour, then to a person subordinate. Againe, that is necessary to a Congregation, which is not to a single person, to the setling of a Church in good order, which is not to every Congregation: to the well-being of a Church, which is not to its simple being: some persons are obliged to know many things explicitely, which others are onely not to dis-believe, it being sufficient if they oppose them not, not necessary that they know them.

5. Having considered such an ambiguity and variety of things necessary (to which many other distinctions might yet be added) I presently judged that whatsoever was the reason that Mr. *Chillingworth* thought it not necessary to make a distinct application of these severall kindes of necessity according to the exigence of the objects and persons; whether it was neglect or want of memory, or whether intending onely to repell his adversaries present objections, he thought fit to say no more then he was for that purpose necessarily obliged: What ever was the cause, I am sure that for want of

such

ſuch a diſtinct application, whatſoever he has ſaid to confirme his maine poſition is little to the ſatisfaction of any third perſon, as, I thinke, ſhall preſently be demonſtrated.

CHAP. XII.

After what manner I judged it neceſſary for my purpoſe to examine Mr. Chillingworth's *reaſonings and arguments.*

1. THeſe preparatory grounds being thus premiſed, way was made for the nearer approach to the examination of Mr. *Chillingworth's* reaſons and proofs before alleged, for the maintaining of the maine foundation of all Schiſme, viz. *That the Scripture, yea any one Goſpell, conteines in it expreſly all things neceſſary to ſalvation, either for belief or practiſe.* In the examination whereof (as likewiſe of other Proteſtants grounds which follow, and are ſet downe and proſecuted more clearely, more ſubtily, and I am ſure more to the ſatisfaction of Engliſh Proteſtants, by Mr. *Chillingworth*, then by any other) I muſt profeſſe that my intention is not to conſider Mr. *Chillingworth's* diſcourſes as preciſely oppoſed to his adverſaries, for I have neither the vanity to beleive that ſo learned and practis'd a Catholique controvertiſt ſhould be willing to accept of any one, and much leſſe of ſuch an ignorant Neophyte as my ſelfe to defend his excellent booke; neither

neither have I the impudence without leave from him to undertake such a taske: But since upon mine owne knowledge Mr. *Chillingworth* believed that his booke, as concerning the Positive grounds, conteined as much as any Protestant could reasonably say; so for the destructive part, that it was an unanswerable conviction not onely of what his adversary in particular had said, but of what any Catholique could alledge concerning either the Rule of Faith, or Judge of Conteoversies: Seeing likewise I found it not onely very reasonable in it selfe, but absolutely necessary for me, considering the condition in which I then was, for finding repose unto my mind to inform my selfe, not what some particular learned Catholiques taught to be their sense of the Churches beliefe in these points (for that would have been a labour insupportable to me, who was much pressed with a desire to be no longer alone without any Church to joyne withall) but to enquire what the Roman Church her selfe believed, and in what language, and with what latitude She her self expressed her thoughts and beliefe: Upon these grounds I conceived it requisite to exact and apply M. *Chillingworth's* positions and arguments to the simple doctrines and decisions of the Catholique-Church; Resolving that if I found that what She said, and in the latitude that She expresseth her self, was just and reasonable, and withall able to stand firme notwithstanding any of Mr. *Chillingworth's* oppositions, to rest contented therewith; For, for the present it woul d be happiness enough for me to get onely within the precincts

cincts of a Church, though no farther then the door-keepers place, I might afterwards, if need were, at leiſure make choice there of what ranke or company I would range my ſelfe unto.

2. Coming therefore to the conſideration of M. *Chillingworth's* concluſion, together with the reaſons and prooſes of it which he beleived of force ſufficient to deſtroy the doctrine neceſſarily to be believed by all Roman-Catholiques, I muſt needes ſay that this his Concluſion, (*The Scripture conteines all neceſſary points of beliefe and practiſe*, and *the Creed all neceſſary points of beliefe*) is ſo expreſſed, that in ſeverall reſpects it may and ought to be aſſented to by any Catholique: For (as I ſhewed before) if the word *neceſſary* in reſpect of the object, relate to neceſſity abſolute, and in reſpect of the ſubject, to any perſon though conſidered in a deſperate eſtate for want of means or ſpace to inform himſelfe further, then not only the Scripture, or the Creed, or one Goſpell, but perhaps this one verſe in a Goſpell. *This is eternall life to know thee the only true God, & Ieſus Chriſt whom thou haſt ſent*, may be inſtruction ſufficient to ſalvation: and ſo ariſing proportionably to other circumſtances, in reſpect of other ſingle perſons more truths and inſtructions are neceſſary, and more yet to perſons enjoying ſufficient means to information, to Clergy-men, to Congregations, to well-ordered Churches. Beſides, if the ſame Concluſion be conſidered in another ſenſe (without altering the expreſſion) a ſenſe obvious enough & not improper, in which among other ancient Fathers

Fathers S. *Aug.* explaines it as he was before quoted cap. 38. viz. that the Scripture here (as likewise the Creed) is to be taken as joyned with the Churches authority, to which, saith hee, we are expresly referr'd in Scripture, then it not onely conteines whatsoever is necessary to salvation in some qualifyed degree of necessity, and to some certaine persons considered in some certaine circumstances, but likewise in the most exalted importance of the word necessary, and to all persons considered either as single, or in actuall Communion &c. Lastly if the same Conclusion be so understood that the words of Scripture may be (I doe not say, supplyed, but even) interpreted by the Tradition of the ancient Church and authority of the present, so many Catholiques will subscribe to it.

3. This conclusion therefore being so variously applicable, and by consequence capable of being orthodox or erroneous according to severall applications: in the next place I was to reflect upon my present condition, to try whether it befitted mee or no. Now for the present I was in quest of a Church, that Church wherein I had been bred e're this time being almost ready to expire: I lived in an age wherin there was no want of meanes of learning and instruction, even to excesse, for the overmuch light made many men too too wanton and curious: I had been bred after such a manner that I was capable in some reasonable degree not only of information, but likewise of an ability to judge what instructour could approve himselfe to be the fittest to be followed

and

and beleived, and for that purpoſe I endeavoured all I could to free my mimd from all prejudices and partiality: in theſe circumſtances, two parties invited me to their communion. (and a Communion ſome where or other I knew was neceſſary:) The one ſayd, You may without inevitable danger perhaps take your choice of either, but certainly your beſt and ſafeſt way is to come to us, for we will propoſe to your beleife nothing but the acknowledged written word of God, and that wee have for this hundred yeares beleived to conteine all things neceſſary not only for your ſalvation, but any mans elſe: You ſhall have the ſatisfaction to bee freed from all viſible authority interpreting that Word, The Spirit will teach you to interpret it as truly as wee doe, for otherwiſe we ſhall not ſuffer you in our Communion. The other party on the contrary proteſted aloud, that if I joyned not with them I was utterly loſt; that they would propoſe to me nothing but Divine Revelation conteined not onely in bookes written, but Traditions unwritten; both conveyed by the ſame hand and with the ſame authority, and therefor if either, both to be received; that the former inviters were a new faction for worldly intereſts divided from the whole world, and apparently from a Church, which had continued ever ſince Chriſts time in an un-interrupted ſucceſſion of inſtructers and Doctrine, of Teachers appointed for Guides not onely by teſtimonie of all ages, but likewiſe of the ſame Scriptures upon which their adverſaries pretended to ground their Schiſme; that theſe Guides had

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ontinually preſerved the Church in a perfect unity of beliefe; whereas the other party within one age that they have appeared, have been torne into near an hundred Sects, All of them with equally-no-Juſtice pretending to the ſame Rule, and with the ſame Rule fighting with one another without the leaſt effect of union, not one controverſy among them having been to this day cleared.

4. In theſe circumſtances coming to the examination of this fundamentall ground of Proteſtantiſme *That the Scriptures conteine all points of beliefe and practiſe neceſſary to ſalvation*, I found it neceſſary, without any change made in the words, to apply the termes *neceſſary to ſalvation* not to one or more perſons ignorant, deſtitute of meanes of knowledge, and in ſome particular unavoydable exigence, but to my ſelf conſidered in the conditions before mentioned, yea further, to all Chriſtians in generall, and to the exigence of Churches well ordered and ſetled, as on all ſides they pretended to be: And having done thus, I found that no Antiquity ever delivered this Concluſion in ſo large a ſenſe; yea on the contrary that generally all Antiquity proteſted againſt it: I found that no reaſon could require that *writings* evidently intended for ſepciall uſes, and confuting three or foure Hæreſies ſhould be made uſe of, or however ſhould be accounted ſufficiently and expreſsly convictive againſt Opinions not named in them, and not then thought upon by the Authours, *as if they had been entire Syſtemes of Chriſtianity*. In a word, I found that after I had applyed this concluſion to the preſent uſe,

and

and Hypotheſis, the arguments and reaſons produced by Mr. *Chillingworth*, &c. did not evince or conclude that which would give me, in the caſe I was, any ſatisfaction at all: eſpecially conſidering that if the Proteſtants had gained the better in this particular concerning a Rule, yet I ſhould be far from being at reſt in their Churches, unleſſe they could further demonſtrate, that the Scripture conteined all theſe things ſo expreſly and clearely to all eyes, naming thoſe particular neceſſary doctrines in contradiſtinction to others unneceſſary, or but profitable, or perhaps requiſite onely and applying them to the perſons reſpectively to whom they are neceſſary, and all this after ſuch a manner that no honeſt reaſonable man could remaine in doubt, or be in danger of quarrelling with others (a thing which mine owne eyes confuſed, ſince I apparently ſaw earneſt contentions and ſeparations about points not onely by my ſelfe, but by the whole Chriſtian world for above thirteene hundred years together eſteemed neceſſary, And ſince by my ſmall reading, I had found that there was not one Article of the Creed which had not been queſtioned and contradicted) Or unleſſe they could demonſtrate that there was no particular point at all neceſſary; Or laſtly that there was ſome viſible authority to decide unappealeably what was to be acknowledged for the true ſenſe of Scripture, and in it, what was onely true, what uſefull, what requiſite, and what neceſſary: But theſe were conditions ſuch as that the Proteſtants had not confidence enough to promiſe

the former, and they were too proud and confident of themselves to allow the latter.

CHAP. XIII.

An answer to Mr. Chillingworth's *discourse and reasonings premised before his proofes out of Scripture.*

1. But to come at last to Mr. *Chillingworth*'s reasons and quotations out of Scripture to prove that all things necessary to salvation are not onely sufficiently conteined in the bookes of Scripture in generall, but even in any one of the Gospells, mentioned before *cap.* 26. And first for the examination of that which he layes as a ground of his enforcing the said quotations, viz. "That no man ought to "be obliged upon paine of Excommunication "to believe any thing, but what God hath re- "vealed to be necessary to eternall salvation, "which is the substance of the New Covenant "made by God in Christ, conteining points of "necessary beliefe, and precepts of necessary "Evangelicall obedience. His reasons being, "Why should any errour or ignorance exclude "him from the Churches Communion, which "will not deprive him of eternall salvation? "Why should men be more rigid then God? &c.

2. In stead of answering to this, I acknowledge the foundation to be very substantiall, and the Reasons very concluding. Onely I must take leave

leave to explaine one phraſe in this diſcourſe, viz. Things which are of the ſubſtance of the New Covenant. For if his meaning be, that onely thoſe things are neceſſary to be believed explicitely which are eſſentiall ſubſtantiall parts of the New Covenant, and that directly and of their owne nature, I muſt then deny it; and ſo does himſelfe elſewhere, although in this place that which followes in conſequence to this foundation does ſeeme to require ſuch a ſence of the words. And to prove the reaſonableneſſe of my denyall (he being now unfortunately dead) I deſire any Proteſtant to reſolve theſe queſtions, "To believe that our "Lord was deſcended according to the fleſh "from *Abraham* or *David*, is it of the ſubſtance "of the New Covenant directly and of its own "Nature? We ſhall both of us anſwer, No. Nor by conſequence is it neceſſary to ſalvation to know or believe it. I aske then further: "But "ſuppoſe a man finde, that propoſition ex-"preſly in Scriptures ſufficiently propoſed to "him and acknowledged to be the word of "God, is it not then neceſſary to ſalvation to be-"lieve it? I will anſwer againe as both of us ſhould doe, Yes, without any queſtion: the reaſon being evident, becauſe though to believe Chriſt to be the Son of *Abraham* be not in it ſelfe of the eſſence of the Covenant, yet to believe that whatſoever God ſayes is true, is: and by conſequence an acceſſory may by ſome circumſtances be made eſſentiall, and, "a man "may come to be damned for not believing "that, which without any the leaſt prejudice to "him he might never have known or heard of.

So likewise, for any one who believes, that the Church is the depositary of divine Revelation, and that she is endued with authority from Christ to command things though in themselves not necessary, yet such as she thinkes helpfull to piety; for such a man I say to refuse to believe the unlawfulnesse of Rebaptization (for example) acknowledged by the whole Church both in her universall practise and profession, that it was a Tradition unwritten which came from the Apostles, and confirm'd by the authority of a lawfull Councell: or againe to refuse to abstaine and fast in Lent, Fridayes, *Quatuor-Temporibus*, &c. the Church commanding him; both these refusalls (though the former be of a doctrine of it selfe not of the essence of the New Covenant, and the later, of an action little more then circumstantiall) are mortall sinnes, and the Church may justly excommunicate, and by consequence God will assuredly condemne such as persist obstinately in such refusalls; And this for a reason more effectuall then the former, because namely obedience to the Church is not onely commanded expresly in Scripture (as in the former case) but commanded under this very penalty of Excommunication (which the former was not) for saith our Lord, *If any one heare not the Church, let him be to thee as a Heathen and a Publican.*

3. But to proceede, Mr. *Chillingworth* to prove that this New Covenant is entirely conteined not onely in the whole Scripture, but also in the foure Gospells, yea sufficiently even in any one of the foure, he first alledges these reasons, "Because, saith he, the Evangelist's

"having

"having a purpose to write the Gospell of "Christ or new Covenant, no reason can be "imagined that they, who have set downe ma- "ny passages unnecessary, should neglect any "necessary: for what a negligence must this "needs be? such an one surely as no man in "these dayes undertaking the same designe "would commit. Besides, with what truth could "they stile their bookes the Gospell of Christ, "if they were onely a part of it?

4. Hereto I answer, that if by the Gospell of Christ he had meant the story of the life, acts, discourses, sufferings, death, Resurrection and Ascension of our Saviour (as I mentioned in my preparatory grounds) I should willingly grant that the foure Evangelists joyntly have written the Gospell of Christ entirely, not omitting any passage thereof necessary, or very requisite to be known: I say the foure Evangelists joyntly, for of each severally I cannot say so: For, for example, S. *Marke* (either because S. *Mathew* had done it sufficiently before, or for what other reason I will not trouble my selfe to divine, but) S. *Marke* "omit- "ting the Incarnation of our Lord of a pure "Virgin, his birth, and all things that follow- ed till he was thirty yeares old, begins his Go- spell with S. *Iohn Baptists* mission to preach: now I suppose these Mysteries omitted by S. *Marke* are at least in a high degree requisite to be known and believed generally; yea I will adde, necessary; since they are expressed in the Apostles Creed, as short as it is: yet not necessary absolutely and indispensably to every person in what state soever, but only to those that live in

the Church, much more to persons of ability and parts, yet more to Teachers, and most of all to Congregations and Churches: and if so, then that which Master *Chillingworth* would conclude from hence, cannot be satisfactory in this controversie, among such persons, and Sects, and at this time, as I shewed before. So likewise the *Evangelist*, S. *John*, besides almost all the miracles, Sermons and parables mentioned by other Evangelists, omitt's the *Blessed Sacrament*, and the Story of our *Saviours Ascension*. Now I desire any Protestant to say whether (what ever would become of some particular person ignorant of these things by an excuse of an impossibility of instruction) a man living, as now, in sufficient light, and much more one obliged to be a teacher of others could be saved with ignorance of these things omitted by S. *John*? I further desire him to say whether a society of men desiring to be joyned and ordered so as to be made a Christian Church, if they had onely S. *Johns Gospell* for their Rule and patterne, yea though they had all the foure *Evangelists*, yea all the *Evangelicall writings*, whether they could settle themselves according to the frame of the *Apostolicall Churches*, with the same orders, Liturgies, customes, &c. as apparently were in the Ancient times universally, while some writers lived, who might have seene the Apostles themselves? If not, as it is most evident that not: I aske, whether those Churches were so setled by the free liberty and fancy of the Apostles, so as it had been no great matter though they had ordered them any other way? or whether by

by the expreſſe command of Chriſt, either immediately, or by the intervention of his *Holy Spirit?* By the latter way, no doubt: and by conſequence ſome thing neceſſary for the frame of the Church, becauſe commanded by Chriſt, is not conteined in the Evangeliſts, neither ſeverally nor together, no nor in union with all the other Evangelicall writings.

5. Againe, our Saviour in his life-naturall among them told his Diſciples that "he had "many things to tell them, but he would not "tell them then, becauſe as yet they were not a-"ble to beare them: But when the Paraclete, the "Spirit of truth came, they ſhould then be ful-"ly inſtructed. Now will any man ſay that all theſe *many things* were unneceſſary? no certainly, on the contrary they were of ſuch extraordinary great moment, that the Apoſtles themſelves could not then beare them. Or were theſe ſo weighty things written in the Goſpells, where our Saviour ſayes he would not diſcover them? If not there: can it appeare that S. *Luke* had a deſigne to ſet them all downe in the booke of the *Acts*, where his principall deſigne was to write ſome paſſages eſpecially of S. *Pauls* Travells onely, and that during the time that himſelfe was a witneſſe? Laſtly, (for as for the *Revelation* that being nothing but obſcure Allegory or Prophecy, needs not therefore to be enquired of about this matter) is it likely that a few *Hæretiques* broaching certaine errours, which cauſed the writing of almoſt all the *Epiſtles*, ſhould light ſo fortunately for us as to give the Apoſtles occaſion in confuting them to publiſh all thoſe *many things* which our Savi-

our would not tell them in his life time? *Credat Iudæus.*

CHAP. XIV.

Answer to the Texts produced by Mr. Chillingworth *out of the Gospells of S.* John *and S.* Luke.

1. AS for those passages produced by Mr. *Chillingworth* out of the Gospells, and, as he thought, fully to his purpose, and first to that taken out of the conclusion of S. *Iohns* Gospell, where it is said, "these things were written "that ye might believe in the Sonne of God, "and that believing ye might have life. Besides the former demonstrations that S. *Iohn* writ onely of our Saviours life and death, and even therein omitted many things of extreame moment, which are mentioned by the other Evangelists, and all things revealed after Christs Ascension by the Comforter, which were far from being unnecessary: And besides the so necessary distinction of things necessary in respect of the object and subject so oft apply'd before; I answer particularly to the phrase of this quotation that it does not prove that these things alone are sufficient for such an effect, but onely that these are some of the principall ones necessary: For it is ordinary in Scripture to ascribe the effect of a concatenation of causes to some more especiall ones alone, either thereby to shew the extraordinary vertue and necessity of them above the rest, or to im-

imply that ſuch vertues cannot be, at leaſt in perfection, alone, but are alwaies accompanyed with the reſt. So our Saviour (*Mat. cap 5.*) promiſes Beatitude to each ſingle Chriſtian vertue, which indeed is the effect of them all meeting together. And ſo that ſpeech of S. *Paul* (*Rom.* 10.) is to be underſtood, "If thou ſhalt confeſſe "with thy mouth the Lord Jeſus, and ſhalt be-"lieve in thy heart that God raiſed him from "the dead, thou ſhalt be ſaved. And againe, "Whoſoever ſhall call on the name of the Lord "ſhall be ſaved. Indeed nothing is more ordinary in Scripture then ſuch Phraſes, I will therefore abſteine from an unneceſſary multiplication of ſuch paſſages, concluding this with two like expreſſions of the ſame Evangeliſt, the firſt in the ſame Goſpell, *This is eternall life that they may know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.* The other out of his firſt Epiſtle, which may with as good reaſon prove it ſelf alone, even without the Goſpell, to be ſufficient inſtruction to ſalvation. *Theſe things we write unto you that your joy may be full.*

2. To the double quotation of S. *Luke* in the Prefaces to his Goſpell, and the Hiſtory of the Acts of the Apoſtles, both in effect ſaying the ſame thing, namely that in his Goſpell he he had written καθεξῆς of all things that Jeſus did or taught, it is already anſwered. And beſides that this ſpeech is hyperbolicall appeares not onely from S. *Iohns* Goſpell, which relating both the facts and ſpeeches of our Saviour, ſpeakes notwithſtanding, but very briefly and of a very few things mentioned by S. *Luke*: or any other Evangeliſt: but likewiſe from

another passage of the same, S. *Luke* immediately following the quotation out of the *Acts*, where he sayes that during the forty dayes that our Saviour remained on earth from his Resurrection to "his Ascension he appeared to them "and instructed them in the things concerning "the Kingdome of God, very few of which instructions are mentioned by S. *Luke*.

CHAP. XV.

An answer to twelve Questions of Mr. Chillingworth, *in pursuance of the former Quotations.*

1. AS concerning the twelve Questions which I said before (*cap.* 26.) that Mr. *Chillingworth* adjoyned to these *Quotations* to the end to presse the force of them more efficaciously as thinking them unanswerable, which notwithstanding I found nothing at all difficult, I will according to my promise set them downe in order, and adjoyne to each an answer.

2. To the 1. Question therefore, viz. "Whether S. *Luke* did not undertake the very "same thing which he sayes many had taken in "hand? I answer, Yes.

To the 2. "Whether this were not to set "forth in order a declaration of those things "which are most surely believed among Chri-"stians? I answer likewise, Yes. But then I must adde, not all those things but the principall; and the principall onely among those

thoſe which concerned our Saviour in Perſon while he lived on earth till his Aſcenſion, as all the Evangeliſts expreſly ſay: for a further proof whereof I adde this, It will not ſurely be denyed but that among the Myſteries of Chriſtianity that of *Pentecoſt* holdes a principall place, at which time was the Sealing, as it were, of the Apoſtles Commiſſion by the Holy Ghoſt viſibly deſcending and enabling them to performe that for which our Saviour was borne, preached, prayed, wrought miracles, dyed, roſe againe and was glorified, that is, the promulgation and propagation of the Evangelicall law (as the Jewiſh Pentecoſt was appointed to commemorate the Promulgation of the Moſaicall law:) Surely then this Myſtery is a principall one, and neceſſary to be believed and commemorated, at leaſt by moſt Chriſtians capable of inſtruction, however by a well ordered Chriſtian Church. Yet meerly becauſe this Myſtery of the deſcent of the Holy Ghoſt hapned ten dayes beyond the time that all the Evangeliſts fixed to their Goſpells not any of them relates it: far was it from them to agree in the omitting of it upon this opinion that it was not neceſſary.

To the 3. Queſtion, viz. "Whether the "whole Goſpell of Chriſt, and every neceſſary "doctrine of it were not ſurely believed among Chriſtians? I anſwer, Yes. Yea more, that not onely the Goſpell, that is, the Hiſtoricall narration of Chriſts life, Sermons, &c. but whatſoever the Holy Ghoſt afterward taught & ordered in the Church, was the object of Chriſtian faith, as perteining to the Goſpell, that is, the New Covenant.

To

To the 4. "Whether they which were eye-"witneſſes and Miniſters of the word from the "beginning delivered not the whole Goſpell "of Chriſt? I Anſwer, Yes, in this ſence, that all this Goſpell, as far as concernes our Saviours perſonall actions and paſſions during his abode among men hath been delivered ſufficiently in the *Monotessaron* by the foure Evangeliſts all together; but in particular, S. *Marke* omits the Incarnation, birth, &c. of Chriſt S. *John*, the Lords Prayer, the Bleſſed Sacrament, &c. very ſubſtantiall things in Chriſtian Religion ſurely.

To the 5. "Whether S. *Luke* doth not under-"take to write in order thoſe things whereof he "had perfect underſtanding from the firſt? I anſwer ſtill, Yes.

To the 6. "Whether he had not perfect un-"derſtanding of the whole Goſpell of Chriſt? I anſwer, *Yes*: yea more, that if by the Goſpell of Chriſt we meane, as he does, the ſtory of Chriſt, he could have added many more particulars, not unconſiderable, if he had pleaſed, and if he had not thought that that which he did write was ſufficient for his purpoſe, and many more particulars, yet he could have written of the Goſpell of Chriſt, if by that be meant Chriſtian Religion in generall.

To the 7. "Whether he doth not undertake "to write to *Theophilus* of all thoſe things "wherein he had been inſtructed? I anſwer, Yes, keeping within the limits of his deſigne.

To the 8. "And whether he had not been in-"ſtructed in all the neceſſary points of the Go-"ſpell of Chriſt? I anſwer, Yes, viz. underſtood as before.

To

To the 9. Whether in the other Text (of *Act. c. 1.*) those words, all things which Jesus began to do and teach, must not at least imply all the principall and necessary things? I answer, *Yes*, keeping to his subject.

To the 10. "Whether this be not the very "interpretation of your Rhemish Doctours in "their annotations upon this place? I answer, *I know not.*

To the 11. "Whether all these Articles of "the Christian Faith, without the belief where-"of no man can be saved be not the principall "and most necessary things which Jesus taught? I must answer by parcells. 1. I cannot assent to that, that no man can be saved without the beliefe of all these Articles, *viz.* conteined in the Creed, of which he treates in this Chapter: for I doubt not but some particular man in some cases and extremities may be saved without having received information of our *Saviours being borne of a Virgin*, of his *being three dayes in the Grave*, his *Descent into Hell*, &c. 2. I am assured that now Christians (having means of more sufficient illumination) are bound to believe more then the simple bare *twelve Articles of the Creed*; for the four first Generall Councels do much enlarge the signification of them, and besides propose other points, at least indirectly objects of our belief. 3. To the following words I answer that though those points were the principall and most necessary things, which Jesus taught, yet this makes nothing against Catholique doctrine. 1. Because many men are necessarily bound to know more then what is in it selfe simply necessary: and, 2. Our Saviour himself

himselfe sayes expresly that besides those points which himselfe taught them, there were others more sublime and surely necessary to some, which till the Comforter came, and enabled them further, they were not able to beare.

To the 12. and last Question, viz. "Whether many things which S. *Luke* hath written in "the Gospell be not lesse principall, and lesse "necessary then all and every one of them? I answer, Yes, and good reason for it; since his intent being to write a History and not a Catechisme, it was fit for him to relate (*grosso modo*) all things that Jesus said or did, whether necessary, or not: for as every circumstance and action of Christ (though worth the knowing) was not a mystery necessary to be related; so neither were all his words articles of Faith necessary both to be known and believed.

3. Whereas for a Corollary and Appendix to these Demands, Mr. *Chillingworth* adds this *Prosopopœa*, to his adversary, "When you have "well considered these propositions, I believe you "will be very apt to thinke (if S. *Luke* be of any "credit with you) that all things necessary to "salvation are certainly conteined in his wri-"tings alone; If his learned adversary would give me leave, I would answer; That truly I have according to the capacity of my weake understanding well considered these propositions, and S. *Luke* is of very great credit with mee, and yet I doe not finde in my selfe any aptitude at all to believe that all things necessary to salvation, (that is, with respect to all men and all Churches as the present controversy requires) are

are certainly conteined in his writings alone; and this for ſeverall reaſons before alledged: to which I will adde this one more for a cloſe of this whole concluſion, viz. Becauſe I judging Mr. *Chillingworth's* opinion to be very reaſonable, that upon this *hypotheſis* (that all things neceſſary are conteined in Scripture) it muſt follow that they are conteined there moſt clearely, expreſly and ſo as no reaſonable honeſt man can doubt of the ſenſe of them; I am notwithſtanding moſt aſſured that no man can finde in S. *Lukes* writings expreſſe words ſufficient to confute all Hæretiques that ever taught any thing deſtructive to ſalvation. It may be indeed ſo excellent a wit as Mr. *Chillingworth's* by the advantage of Logick and diligent reading of Fathers, &c. may out of S. *Lukes* Goſpel draw concluſion after concluſion, and ſo at laſt infer propoſitions contrary to *Socinian doctrine*, for example: yet he ſhould deny his owne principles, if he ſhould call that doctrine a Hæreſie, or ſo much as an errour of the leaſt danger, which contradicts perhaps the fifth or ſixth conſequence drawne from an Article of Faith it ſelfe. Let any man therefore for tryall take S. *Luke*, or all the four Goſpells, yea the whole Bible, and I am perſwaded he will finde it a more then *Herculean* labour out of all to frame ſuch a Creed as the *Nicene* or *Athanaſian*, and much more, all the points concluded in the four firſt Generall Councells, which truly I believe neceſſary to be believed, and I do not begin to believe ſo now, I was taught ſo when I lived in *England*.

CHAP.

CHAP. XVI.

The second Conclusion out of the Fathers, concerning a Iudge of Controversies.
The Authours confession of his willingnes that his opinion against the Churches infallibility might appeare to have been groundlesse.

II. Conclusion.

The second Conclusion out of the Fathers, &c. was this, viz. *That it belongs alone to the Catholique Church, which is the onely depositary of Divine Revelations, authoritatively and with obligation to propose those revelations, to all Christians, &c. to interpret the Holy Scriptures, and to determine all emergent Controversies; and this to the end of the world, in as much as the Church by vertue of Christs promises*

miſes and aſſiſtance is not onely indefectible, but continually preſerved in all truth.

1. IN this concluſion there are ſeverall parts, as 1. "That the Catholique Church is "the depoſitary of all Divine Revela- "tions written and unwritten. 2. By conſe- "quence that it belongs to her to propound "them to all perſons. 3. That ſhe has authority "and that ſuch as requires ſubmiſſion from all, "not only to propound, but alſo to expound "theſe Revelations, and finally to determine all "emergent controverſies. And 4. That this au- "thority is ſufficiently grounded upon the great "promiſes of our Saviour made unto his "Church. Now of theſe ſeverall Propoſitions, the two former not being queſtioned by me when I was in *England*, I conceived it not ſuitable to my deſigne (which was a narration eſpecially of mine owne doubts and reſolution with as much brevity as poſſibly I could) to fill paper with quotations of Fathers or other proofes to reſolve that of which I was reſolved before. My only ſcruple was concerning the third and fourth Propoſitions, Or, to ſpeake properly, it was not a ſcruple, for I was on the contrary fully reſolved, and, to my thinking, ſatisfied that there was not upon earth any viſible authority that could ſo interpret Scriptures or determine Controverſies, as that all men ſhould be obliged neceſſarily to embrace her interpretations and determinations: And therefore my purpoſe is to inſiſt principally upon his.

Ar-

Architectonirall controversie, not neglecting in the meane time to examine likewise the other propositions, but briefly and *quasi aliud agens.*

2. It may be believed, and, since this treatise is intended by mee for an *Exomologesis* or publique Confession, I will not forbeare to confess it, that when the progress of my enquiry after a Church led me at last to take into debate even those grounds, of which before I had not the least scruple at all, namely, Whether, as the Roman Church professed, *there were extant in the world visible any such authority*, I could not free my selfe from so much partiality against my owne understanding, as to wish that it could be made appeare unto me, that there were to be found any tribunall whose decisions I might believe my selfe obliged to follow without any scruple or tergiversation: For then I should not onely in a moment be free from all scruples and doubts in particular points proposed by that authority, in which they would all be swallowed up; but likewise from a world of inconveniencies inevitably attending upon my position, viz. "That in doubts of Religion we had onely a "Rule of it selfe indeed infallible, but challenged by all Sects, and no Judge to apply that "Rule when necessity required, every man being left to his own reason, at his own perill to "take heed that he wrested not that Rule according to his owne interests or prejudices.

CHAP.

CHAP. XVII.

The Calviniſts, &c. preſumtuous renouncing of the Churches authority even in propoſing of Scripture: And pretending to an immediate Revelation.

1. But before I proceed further to ſhew how and upon what grounds I found ſatisfaction in this point of the Churches authority, after which I could not long remaine unſatisfyed in all other points beſide: I have ſomewhat, though not much, to ſay concerning the firſt part of this Concluſion, namely of the Churches being depoſitary of divine Revelation. I do not remember that the Church of *England* hath ſaid any thing of it, more then what may be inferred from thoſe words in the 6. Article, "In the name of the Holy Scri-"pture we do underſtand thoſe Canonicall "bookes of the Old and New Teſtament, of "whoſe authority was never any doubt in the "Church. By which expreſſion She ſeemes to make the Churches authority the onely ground that may ordinarily be relyed upon for the diſcerning which books are Canonicall, and which not. And this Mr. *Chillingworth* acknowledges in ſeverall paſſages of his booke.

2. But as for the *Calviniſt* Churches in *France* (whether the *Lutherans* agree with them or no, I had not meanes to informe my ſelfe) I could

not...

not without both indignation and shame read how they have declared their mindes touching this Point in their publique Confession of Faith; Where, after the premising what particular bookes of Scripture they received as Canonicall, they adde these words, *Nous recognoissons*, &c. that is, "We acknowledge these books "to be Canonicall, and a most certaine Rule "of Faith, not so much for the commune "agreement and consent of the Church, as for "the Testimony and inward perswasion of the "Holy Spirit, which makes us able to discerne "them from the other Ecclesiasticall books, up-"on which, although they be profitable, cannot "be grounded an Article of Faith. By which expression they do clearly tell the world, that their meaning is (not to ascribe to the assistance of the Holy Spirit this their beliefe, for generally all Christians doe acknowledge a necessity of such an influence upon the soule, whereby the understanding is perswaded to captivate it selfe to the beliefe, and the will inclined to the love and acceptation of all divine revelations proposed by the Church: But) that they have a new immediate, distinct revelation and testimony of the Holy Ghost inwardly informing them what bookes are Canonicall and what not: And this not only more certaine then the testimony of the present Church, but likewise contrary thereto, inasmuch as thereby they renounce severall books: which the Church propoles as divine and Canonicall.

3. Was it possible that reasonable men could write such things, and ever hope to finde any other men foolish enough to believe them?

them? There ſeems to have been many perſons conſpiring to the writing, or at leaſt the ſigning of this Confeſſion: Had all theſe this teſtimony of Gods Spirit revealing to them, and ſo enabling them to judge and diſcerne which particular writings are Canonicall, and which not? And does this teſtimony (which certainly, if not falſely pretended to, is infallible) extend to all the particular paſſages and Texts in theſe books, without which the believing of the books in groſſe would be uſeleſſe? VVell, ſince they may ſay what they pleaſe without feare of being ſilenced, and ſo may all their Off ſpring; For what other way is left to ſilence him that ſayes he has the Spirit, but only *Exorciſmes*? Yet for thoſe that wrote this Confeſſion to ſay this both for themſelves and in the name of all their faction to the worlds end, and this without conſulting any of them to know whether they had received ſuch an immediate revelation or teſtimony, and without pretending to ſuch an eminent gift of Prophecy, as never was example of the like ſince the world began, this exceedes all wonder. Good Lord! to what ſtrange times are we reſerved, to ſee a Sect ſo numerous, ſo powerfull (as they have ſhewed themſelves upon many ſad occaſions) and not one of them but is a Prophet? What a ſtupendious thing is this that there ſhould not be found one Calviniſt deſtitute of this ſo certeine, ſo divine a teſtimony, beyond the aſſurance of all Churches ſince Chriſt, and yet not one *Engliſhman* or *Frenchman* unleſſe of that faction, nor any Chriſtian that I know of beſides that knowes any

ſuch

such thing of himselfe, or dares pretend to it? For surely if any one had it, some would professe it, since a man cannot have a Testimony, but he knowes he has it. This is a miracle beyond all that Christ and all his Apostles ever wrought in the Church. But is it not more probable, nay is it not beyond all probability most certaine, most palpable that all these men knowingly and wilfully deceive themselves, and would fain but cannot deceive others? Is not this apparently *a lying against the Holy Ghost*? Why may it not as well be expected that in their next Confession (or rather, their Presumption) they should pretend (as at least most particular writers among them doe) for themselves and their heires a discerning infallible Spirit to judge of the sense of Scripture, as well as the books? Indeed, what may not be expected from such as having had a hatred to charity, and therefore no true love to the truth, God has justly given over to strong delusions to believe such palpable lyes?

4. But leaving these men miserably pleasing themselves in pretended inspirations, and by that meanes attributing to the Holy Ghost not only all their errours, but likewise their renouncing of Christian Charity & Unity, which is impossible as long as they take upon them to believe that it is from the Spirit that they have divided themselves from Gods Church both in opinion and practise: I will returne to my enquiry concerning the authority of the Church.

CHAP.

CHAP. XVIII.

Importance of the Controverſie concerning the Churches authority.

Meanes for ſatisfaction in it abundantly ſufficient in Antiquity.

This Controverſie before all others ought to be moſt diligently ſtudyed by Proteſtants.

1. PRoceeding therefore for mine owne ſatisfaction to read the Fathers upon this argument, and reſolving to read them as unpartially as poſſibly I could, that is, ſilencing mine owne underſtanding, when it would interpoſe that no diſcourſe or Rhetorique ought to have force againſt thoſe demonſtrations, which I thought I had againſt the Churches infallibility, or when it would invent forced ſenſes to that world of paſſages which I found in the Fathers inconſiſtent with my pre-aſſumed aſſurance; Proceeding I ſay, in the beſt manner I could to the reading of the Fathers upon this point, I found that as this controverſie was of ſo infinite importance that upon the deciſion thereof eternall peace or warre in Religion among Chriſtians depended, the moſt wiſe and mercifull Providence had ſuitably furniſhed us with meanes of ſatisfaction in ſo important a point, infinitely more copious, evident and powerfull, then in any other beſides: For in other ſpeciall points of Controverſie we muſt be content to informe our ſelves of the minde of

of Antiquity therein onely by particular dispersed passages of the Fathers, commonly spoken *en passant*, they having no occasion ordinarily to combate with Heretiques about them: But in this businesse of the Churches authority I found Epistles, Treatises, Bookes, yea volumnes full of almost no other subject; I found (that I may here before the proper season declare the successe of so many moneths labour) that the maintaining of the authority of the Church against Heretiques alledging onely Scripture as a Rule, and disclaiming all Judges of that Rule but themselves as to themselves, had beene the businesse of many Ages, the principall employment of many the learnedst holiest Fathers of the Church: I found that such an authority of the Church had been a Tradition of all others most Universall, not any one booke of Scripture being so often testified of in Antiquity as this: I found that if this authority of the Church were not to be preserved inviolable, all Synods and Councels that ever were in the Church fell to the ground, yea more, became not only of no validity, but were to be esteemed the most unjust Tyrannicall conspiracies that ever were, as presuming without sufficient warrant to accuse and anathematize whosoever opposed or accepted not their determinations even in such points as were not in Scripture at all, or at most onely there in consequence to their interpretation: Lastly, I found to my infinite satisfaction, and for which I thinke my selfe obliged to spend the greatest part of my life in glorifying Almight God for it, a full, effectuall and experimentall satis-

ſatisfaction by acknowledging this authority, and ſuffering my ſelfe to be taken out of my owne hands, to be conducted by her that Chriſt had appointed for that office; in a word, I found, that that ſaying of S. *Hierome* was moſt true, viz. "That the Sun of the Church preſently dryes up all the ſtreames of errour and "Schiſme.

2. For theſe reaſons I cannot chuſe but adjure all Proteſtants, eſpecially Engliſh (who think ſatisfaction and repoſe of mind upon earth, and glory to be revealed in heaven to be things deſirable) that, omitting, or at leaſt deferring all particular diſputes with Catholiques, they would in the firſt place without prejudice and partiallity examine what the preſent Catholique Church ſayes, and in what words Shee ſayes it when Shee comes to declare her neceſſary doctrine concerning this her authority: and that having found what it is that Shee requires to be believed, they would (without altering her expreſſion; and without applying thereto any particular Schoole-man's or Doctours interpretations, as by an obliging neceſſity to be ſubſcribed to or received) compare what the Church defines, with what the Fathers & Councels do generally and purpoſely agree in: And if this method produce not in them the ſame effect, which, by the bleſſing of God, it did in mee, yet at leaſt they will have this contentment, after an ingenuous, and, to my knowledg, not-much-by-them-practiſed way of examination, to conclude, that they finde that their owne ſingle judgement and interpretation of Scripture deſerves rather to be relyed upon

and to be preferr'd above all manner of viſible authority of all perſons and ages, how ſacred ſoever eſteemed by others; they will either become Catholiques, or remaine in their own (then not very unreaſonable opinion) Proteſtants ſtill, but perſons meriting from themſelves the higheſt eſteem for *infallibility* that the Church ever enjoyed ſince the Apoſtles times.

CHAP. XIX.

Paſſages out of Fathers concerning the Churches Authority.

1. BUt I will no longer defer the teſtimonies which Antiquity affords to the *third Propoſition* conteined in the *ſecond Concluſion* forementioned, viz. *of the Churches authority to interpret Scriptures and define Controverſies.* I confeſſe I might have contented my ſelfe, conſidering the ſuperabundance, to omit ſingle paſſages, when ſo many Fathers have written whole books to witneſſe it, as *Tertullian*, S. *Cyprian*, S. *Auguſtine*, S. *Hierome*, S. *Vincentius Lirinenſis*, &c. mentioned before; and whereas all *Councells* in whatſoever they have *determined* have virtually *determined* this, otherwiſe their *determinations* were to be eſteemed any thing elſe but *determinations*. Notwithſtanding I will not refuſe the trouble of ſelecting a *few paſſages* more expreſly declaring what at large moſt of the bookes wherein they

they are found, endeavour generally to prove, whether Logically and rationally or no, let the world judge, I am ſure they proved it ſo effectually, that they have thereby utterly deſtroyed the Hereſies that oppoſed them.

Let the firſt witneſſe therefore be S. *Ireneus*, (*lib.* 3. *c.* 4.) "Where the Church is there "is the Spirit (*of God*) and where the Spirit of "God is there is the Church and all grace. *The "ſame Father againe, lib.* 4. *c.* 43. We muſt obey "thoſe Prieſts that are in the Church: thoſe "that have ſucceſſion from the Apoſtles, who "together with Epiſcopall power have ac-"cording to the good pleaſure of the Father "received the certain gift of Truth. And all the "reſt who depart from the originall ſucceſſion, "whereſoever they be aſſembled, to have ſuſpe-"cted either as Hæretiques or Schiſmatiques or "Hypocrites; and all theſe do fall from the "truth. *Againe, lib* 4. *c.* 62. The ſpirituall man "ſhall judge them that be out of the Church, "Which Church ſhall be under no mans judge-"ment: For to the Church all things are "known, in which is perfect faith of the Father, "and of the diſpenſation of Chriſt, and ſame "knowledge of the Holy Ghoſt teacheth al truth. "*Again, l.* 5. *c.* 4. What if the Apoſtles had not left "Scriptures, ought we not to have followed the "Order of Tradition which they delivered "to thoſe to whom they committed the Chur-"ches? To which order many yeild aſſent, "who believe in Chriſt, having ſalvation "written in their hearts by the Spirit of God "without letters or ink, and diligently keeping

" ancient Tradition. It is easy to receive the
" truth from God's Church, seeing the Apostles
" have most fully deposited in her as in a rich
" Store-house all thinges belonging to truth:
" For what! if there should arise any contension
" of some small questions, ought we not to have
" recourse to the most ancient Churches, and
" from them to receive what is certaine and
" cleare concerning the present question?

3. "*Witness* Tert. (*de Preser.*) Therfore we must
" not appeale to Scriptures, neither is the con-
" troverly to be settled upon them, in the which
" there will be either no victory at all, or very
" uncertaine, &c. *Againe*, Order did require
" that that should be proposed in the first place,
" which ought now to be onely debated,
" viz. Which of the parties is possessed of
" that faith to which the Scriptures agree,
" from whom, and by whom, and when, and to
" whom that discipline was delivered, by which
" men are named Christians: For whersoever
" it shall appeare that the truth of the Christian
" discipline or Faith is, there will also be found
" the truth of Scriptures, and expositions, and all
" Christian Traditions. *Witnesse* Origen, Since
" there be many who thinke they believe
" the things which are of Christ, and some
" are of different opinion from those who went
" before them, let the doctrine of the Church
" be kept, which is delivered from the Apo-
" stles by order of succession, and remaines in
" the Church to this very day. That onely is
" to be believed for truth which in nothing dis-
" agrees from the Tradition of the Church.
" *And again*, in our understanding of Scriptures

" we

"we must not depart from the first Ecclesiasti-
"call Tradition, nor believe otherwise then as
"the Church of God hath by succession delive-
"red to us.

"Witnesse S. *Cyprian*, (*de unit. Eccl.*) There is
"one head & one Source & one Mother, by the
"Issue of her fruitfulnesse copious: by her en-
"crease we are born, we are nourished with her
"milk, with her Spirit we are quickned:
"The Spouse of Christ cannot be defiled with
"adultery, Shee is pure and chast: Shee know-
"eth one house and with chast bashfulness keep-
"eth the sanctity of one bed. This preserveth
"us in God: This advanceth to the Kingdome
"the Children that shee hath brought forth:
"Whosoever divideth from the Church
"and cleaveth to the adultresse, hee is sepa-
"rated from the promises of the Church: He
"cannot have God to his Father, that hath not
"the Church to his Mother. Witnesse, *Lactantius*,
"(*l. 4. c. ult.*) It is onely the Catholique Church
"that hath the true worship and service of God:
"this is the wel-spring of truth, the dwelling-
"place of Faith, the temple of God: into which
"whosever entreth not, and from which who-
"soever departeth is without all hope of life
"and eternall salvation. Witnesse S. *Basile* and
"S. *Gregory Naz.* who (as *Russinus* (*Hist. Eccl. l. 2.*
"*c. 29.*) relateth took the interpretation of Scri-
"pture not of their own sense but from the Tra-
"dition of the Fathers. Witnes S. *Cyril* of *Jeru-*
"*salem*, (*lat.* 18.) The Church is called Catholique
"because it is spread over the universall world
"from one end to the other: and because it tea-
"cheth Catholiquely and entirely all doctrine

"which are to be known. Witnesse S. *Am-*
"*brose*, Faith is the foundation of the Church:
"for it was not spoken of the flesh of *Peter*,
"but of his faith, That the gates of Hell
"should not prevaile: His Confession over-
"came Hell: and this Confession ex-
"cludes many Hæresies: for seeing the
"Church like a good Ship is beat upon by many
"waves, the Foundation of the Church must
"prevail against all Hæresies. *L. de incarn. dom.*

5. "Witnesse (*Dom. in Psalm.* 37.) In the
"Church the truth resids, Whosoever is seperated
"from it, it is necessary that he speak false things.
"*Againe*, *Ep.* 54. The heighth of all authority,
"& all the light of reason for the reparation and
"reformation of mankinde consists only in
"the saving name of Christ, and in his
"only Church. *Again*, (*Ep.* 56) The supream Em-
"perour of our Faith hath fortified his
"Church with the cittadell of authority,
"and by meanes of a few persons piously lear-
"ned hath armed it with copious provisions of
"unconquerable reason. That therefore to him
"is the most right discipline, that especially the
"weak should retire into this cittadell of Faith,
"to the end that for their defence being placed
"most securely, others should combat with most
"strong reasons. *Again*, (*de util Cred. c.* 16) if the
"Providence of God doth not precide over hu-
"mane affairs, no care is to be had concerning
"Religion. But if the severall variety of crea-
"tures, which ought be believed to have flowed
"from some fountain of most perfect beauty,
"and by certain inward instinct doth exhort
"both publiquely and privately those who are

"natu-

" naturally better disposed, attesting that God " is to be sought and worshipped: we ought " not to despaire but that there is some au- " thority placed by the same God, upon which " we raising and settling our selves as upon a " most firm basis, may be exalted up unto God. " *Againe*, This is the providence of true Re- " ligion: this is commanded us from heaven, " this is delivered unto us by our Blessed an- " cestors, this is preserved even to these our " times: to be willing to disturb and pervert " this, is nothing else but to seek a sacrilegious " way to true Religion. *Again*, (*de unit Eccl c.* 19.) " Neither thou nor I do read this evidently and " expresly (*viz in the Scriptures*) But if there were " to be found in the world any one endow'd with " wisdome and recommended by the testimony " of our Lord Jesus Christ, and if such an one " were consulted with by us touching this con- " troversie, we should in no wise doubt to ob- " serve whatsoever such an one should say unto " us; and this for fear of being judged to have " opposed not so much such a person, as our Lord " Jesus Christ himself, by whose testimony such " an one is recommended: Now Christ gives te- " stimony to his Church. *Again*, (*de Bap. l.* 5. *c.* 23.) " To speak the truth, the Apostles have prescri- " bed nothing concerning this, but this custome " ought to be believed to have taken it's origi- " nall from their Tradition, As there are many " things which the universall Church ob- " serves, the which in good right ought to be be- " lieved to have been delivered by the Apo- " stles, although they be not found in Scri- " pture. *Againe*, (*lib.* 4.) That which the universall

"Church holds, and it is not ordeined by Coun-
"cels, but hath been alwayes reteined and
"obſerved is moſt juſtly believed to have been
"delivered no other way than by Apoſtolique
"Tradition, *&c.* We muſt obſerve in theſe
"things that which the Church of God
"obſerves: the Queſtion therefore between
"you and us is, Whether of the two, Yours or
"Ours is the Church of God? *Againe*, To
"omit therefore this ſincere wiſdom which you
"will not allow to be in the Catholique
"Church: There are many other things which
"moſt juſtly keep me in her boſome, The con-
"ſent of Peoples and Nations keep me there;
"The authority begun by Miracles, nouriſhed
"by hope, augmented by charity, confirmed
"by Antiquity keep me there; The ſucceſſion
"of Prelates ever ſince the Seat of *Peter*, to whom
"our Lord after his Reſurrection committed the
"feeding of his ſheep, to this preſent Epiſco-
"pate keeep me there; And finally the very
"name of Catholique keeps me there, the which
"name this Church alone not without cauſe
"hath reteined among ſo many and great
"Hæreſies, inſomuch as when any ſtranger
"demands where the aſſembly is, wherein a
"man may communicate with the Catholique
"Church, there is not any one Heretique
"ha's the boldneſſe to ſhew him his Temple or
"houſe, *&c.* Theſe ſo many, and ſo ſtrong,
"and moſt deare tyes of the Chriſtian name
"with good right retein a believer in the Catho-
"like Church, although that by reaſon of the
"ſlowneſs of our underſtanding, or want of
"merit in our lives, the truth doth not as
"yet

"yet ſhew it ſelf un-o us with perfect evidence.
"*Againe, the ſame Father in the ſame book,* (ca 5.)
"I doe not believe (*ſaith he*) that *Manichæus*
"is the Apoſtle of Chriſt, I pray you be not
"angry, neither begin to give ill language:
"For you know that I have reſolved not to be-
"lieve raſhly any thing produced by you. I ask
"therefore, Who is this *Manichæus*? You will
"anſwer, the Apoſtle of Chriſt. I do not believe
"it. Now thou wilt find nothing what thou
"ſhouldſt ſay or do: for thou didſt promiſe
"me a ſcience of truth, and now thou forceſt
"me to believe a thing that I know not. It
"may be thou wilt read the Goſpel unto
"mee, and from thence wilt endeavour to
"aſſert the perſon of *Manichæus*. But what
"if thou ſhouldeſt light upon one that
"doth not yet believe the Goſpel, what wouldſt
"thou doe to him when he tells thee, I do not
"believe? And truly, I my ſelf would not
"believe the Goſpel, were it not that the
"authority of the Catholique Church moves
"me Now why ſhould I not believe the ſame
"perſons ſaying to me, Believe not *Ma-*
"*nichæus*, to whom I gave credence, ſaying,
"Believe the Goſpel? Chuſe what thou wilt:
"If thou ſhalt ſay, Believe the Catholiques:
"they move me to give no credence to you,
"therefore if I believe them, I muſt of neceſ-
"ſity not believe thee. If thou ſhalt ſay, Doe
"not believe Catholiques, Thou ſhalt
"doe unjuſtly compelling me by the Goſpel
"to believe *Manichæus*, becauſe the
"ſame Goſpel I believed upon the preа-
"ching of Catholiques, But if thou urge me

"say, Thou didst well to believe the Gospell "upon the commendation of Catholiques, but "ill in believing them discommending Mani-"chæus: Dost thou think me so very a fool, "as that without any reason rendred I should "believe what thou pleasest, and disbelieve "what thou likest not? So that surely I doe "much more justly and warily, if because I "am already a believer I doe not forsake "the Catholiques to come over to thy partie, "unlesse thou commandest me not to believe, "but undertakest to shew me something "that may be known most manifestly and "apparently. Therefore if thou wilt afford me "reason, quit the Gospel: if thou holdest "thy self to the Gospel, I must hold my selfe "to those upon whose command I believed "the Gospel: and upon the same persons "commandement, I must by no meanes "believe thee. But if by chance thou "shouldst be able to find in the Gospell some "passage most evident concerning the Apostle-"ship of *Manichæus*, thou wilt thereby wea-"ken indeed unto mee the authority of "Catholiques, who command mee not to "believe thee: which authority being in-"validated I would no longer believe the "Gospell it selfe, because it was for their sakes "that I believed it. So that whatsoever thou shalt "alledge, will have no force with me. To the same purpose the same Father, (*lib. de util. cred. c.* 14.) "Why should I not most diligently enquire "what Christ commanded of them before all "others, by whose authority I was moved to "believe that Christ commanded any good "thing.

"thing? Canſt thou better declare to me "what hee ſaid, whom I would not have "thought to have beene, or to be, if the belief "thereof had beene recommended by thee to "me? This therefore I believed by fame "ſtrengthened with celebrity, conſent, Anti-"quity. But every one may ſee that you, ſo "few, ſo turbulent, ſo new, can produce no-"thing deſerving authority. VVhat mad-"neſſe is this? Believe them [Catholiques] "that we ought to believe Chriſt; but learne "of us what Chriſt ſaid. VVhy, I beſeech "thee? ſurely if they [Catholiques] were "not at all, and could not teach me any "thing, I would more eaſily perſwade my-"ſelfe that I were not to believe Chriſt, then "that I ſhould learn any thing concerning "him from any other then them by whom "I believed in him. *Laſtly the ſame Father,* (*con. Greſ. l. 1. c. 33.*) Although (*ſaith he*) there cannot "be produced out of the Scriptures any ex-"ample of ſuch a thing, yet the truth of the "ſame Scriptures is held of us in this matter "when we doe that which pleaſeth the whole "Church, the which the authority of the ſame "Scriptures doth commend, that becauſe "the holy Scriptures cannot deceive us, "whoſoever feareth to be deceived with the "obſcurity of this queſtion, let him re-"quire the judgement of the Church, which "the Holy Scriptures without any am-"biguity doe demonſtrate: to the end that "becauſe the Scriptures cannot deceive us, "whoſoever is afraid to be deceived by the ob-"ſcurity of any queſtion, may have recourſe to

"thee

"the Churches judgement concerning it, "the which (Church) the Holy Scriptures "demonstrate without any ambiguity.

6. "*Witnesse* S. *Vincentius Lyrinensis*, (c. 2.) "Inasmuch as all do not take the Scripture in "the same sense by reason of it's profundity, "but some on one fashion, some on another, "so that almost as many sences may seem to be "drawn from it as there are men: for *Novatianus* "expounds it one way, *Photinus* another, *Sabel-* "*lius* another, *Donatus* another, *Arius*, *Euno-* "*mius*, *Macedonius* another, *Apollinarius* and "*Priscillian* another, *Iovinian*, *Pelagius*, *Cæle-* "*stius* another, And lastly *Nestorius* another: "For this reason to avoyd the labyrinth of so "many contrary errours, it is very necessary that "the line of Propheticall and Apostolicall con- "ceptions should be drawn according to the "rule of Eccleſiasticall and Catholique sense, "or intelligence. *Witnesse lastly* S. *Leo*, It is not to "be doubted but that all Christian observance "is of divine institution, and that whatsoever "is received by the Church into the custome of "devotion doth come from Apostolicall Tra- "dition, & from the doctrine of the Holy Ghost: "who doth also now preside over his own insti- "tutes in the hearts of the Faithfull, that "all both obediently observe, and wisely "understand them. *Serm.* 2. *de Ieiun. Pent.*

CHAP.

CHAP. XX.

Quotations out of Antiquity for the authority of Councells.
A contrary character of Heretiques.

1. TO the former quotations so expresse, so efficacious to assert the Churches authority in points of Religion, from which there lyes no appeale. I will adjoyne other testimonies of Antiquity to demonstrate the veneration given by all Orthodox Fathers to the Councells of the Church, their acknowledgement of their obliging authority, and how in obedience to them they submitted their owne particular opinions. Witnesse hereof may be either the Apostles themselves or Apostolique Fathers at least, in those most ancient Canons (whereto S *Clement* also gives testimony) who appointed that "Bishops should twice in the year "keep Councells, and among "themselves examine the decrees "of Religion, and compose such "Ecclesiasticall controversies as "should arise? the first in the "fourth week after Pentecost, and the second "on the twelfth day of (Hyperberitæi) October. Witnesse S. *Ignatius*, (*Ep. ad Smyrn.*) "Do you "all follow the Bishop, as Christ did his Father. Without the Bishop let no man præsume "to do any of those things which belong "to the Church. The same Holy Father (*Ep. ad Policarp*) "testifieth that it was the order in "his time that Synods and assemblies of Bishops

Can. Apost. 36. 37. *&c.* *Clement. Const. Apost. l.* 2. *cap.* 30.

" ſhops were frequently celebrated. Witneſſe *Tertullian*, (*cont. Pſych. cap.* 13.) " In thoſe " countrys of *Greece* there are aſſembled in " certaine appointed places Councells out of " all Churches, by which both things of higher " importance are agitated in commune, and " the repreſentation of the whole Chriſtian " name is celebrated with great veneration. Witneſſe that glorious Emperour *Conſtantine*, in his Epiſtle to the Churches mentioned by *Socrates*, *Hiſt. Eccl. lib.* 1. *cap.* 6. where he ſaith, " Whatſoever is decreed in the Holy " Councell of Biſhops, that is, univerſally to " be aſcribed to the Divine Will. Witneſſe S. *Gregory Nazianzen*, (*Ep. ad Chelid.*) " Thoſe that agree with *Apollinaris* ſay " that they were admitted by the Councell of " the Weſt or Roman Biſhop, by whom it is " manifeſt they were once condemned: Let " them ſhew this and we will yeild; for then it " is manifeſt that they aſſent to the true do- " ctrine, for it cannot be otherwiſe, if they " have obtained this. Witneſſe S. *Ambroſe*, (*de Fid. ad Grat. lib.* 3. *c.* 7.) who calls the decrees of the Councell of *Nice*, " *hæreditaria* " *ſignacula*, not to be violated by the raſh boldneſſe of any man: And many expreſſions to the ſame effect are extant in S. *Hilary* in his booke addreſſed to the *Emperour Conſtantius*.

2 Witneſſe S. *Auguſtin*, (*con. Don. lib.* 7. *& con. Greſcon. lib.* 1.) " It is to us a ſafe " thing, not to ruſh forward in any raſhneſſe of " opinion concerning thoſe things, which nei- " ther have been agitated in any Catholique " National

"National-Synod, nor determined in any Oe-
"cumenicall: but to maintaine that with the
"assurance of a secure voice, which in the go-
"vernment of our Lord God and Saviour Je-
"sus Christ hath been strengthned with the con-
"sent of the universall Church. *And againe,*
"In the former ages of the Church before the
"Schisme of *Donatus.* (*Id. de Bapt. con. Don. l.* 1.)
"The obscurity of that Question (viz concerning Rebaptization of Hæretiques) "com-
"pelled great persons and endued with great
"charity to dispute and debate among them-
"selves however without any breach of peace:
"In so much that in severall Countreys for a
"long time the decisions of severall Councells
"did vary and clash among themselves, untill
"in a Plenary Councell of the whole world that
"which was soundly believed, was without all
"manner of doubt confirmed. Again, (*Id. con.*
Parm Ep. lib. 2.) "the question being whether
"Baptisme can be given by those men also
"who never have been Christians; we ought
"not to affirme determinately any thing there-
"in without the authority of a Councell so great
"as may be answerable to the greatnesse of the
"matter. But concerning those who are sepa-
"rated from the unity of the Church, there is
"no question at all but that they doe both
"reteine it, and communicate it, and that they
"do both perniciously reteine and perniciously
"communicate it without the bond of Peace:
"for this hath been already agitated, consider-
"ed, perfected and confirmed in the unity of
"the whole world. *And againe,* (*Id de Bapt. con.*
Don. lib. 2. *cap.* 4.) "Neither durst we affirme
"any

"any such thing if we were not well grounded "upon the most uniforme authority of the "universall Church, unto which undoubtedly "S. *Cyprian* would have yeelded, if in his time "the truth of this question had been discussed, "and declared, and by a Generall Councel "established. Lastly, (to omit many expresse testimonies of *Vincentius Lyrinensis*, *Facundus*, *&c.*) the last witnesse shall be S. *Gregory the Great*, (*Ep.* 24.) who professeth that "he receives and venerates the fower first "Generall Councells no otherwise then the "fower Gospells: as likewise that he doth in "like manner embrace the fifth Councell. This was the language of the Catholique Fathers, when they wrote many of them purposely upon this very Question: And besides these testimonies, other will be produced occasionally in the following discourse.

3. On the contrary, *Hæritiques* (as S. *Basile* observes) doe generally agree ἀντεγείρειν τῷ τῶν Πατέρων θυσιαστηρίῳ βῶμον, "to raise an altar in opposition to the altar of the Fathers. And *Vincentius Lyrinensis*, (*cap.* 16.) gives us a proper character of their Spirit and language, bringing them in thus speaking, *Venite ô insapientes & miseri, qui vulgò Catholici vocitamini*, &c. "Come now O ye "foolish and miserable wretches, who are com-"monly called Catholiques, and learn the true "faith, which besides us no man understands; "which has lien hid for many ages past, but hath "bin of late discovered & made known: But you "must learne it by stealth and in secret, for it

"will

"will be delightfull unto you. So of old ſpake the Heretiques: Whether of late they have changed this ſtile, or no, yea how much they have changed this (to be accounted modeſt) language into a new one full of arrogance, pride and fury, will ſufficiently appeare in the treatiſes Polemicall of *Luther, Calvin,* &c.

CHAP. XXI.

The doctrine of the Roman Church concerning the Churches authority. The great and apparent reaſonableneſſe of it.

1. I will now ſubjoyn to the doctrine of the *antient Church* that of the *preſent Roman Church,* that being ſet in view the one of the other, we may better judge how well they reſemble, or what unlikeneſſe there is between them. The ſubſtance of what the Church has defin'd concerning this point is conteined in this deciſion of the Councel of Trent (*Seſs.* 4.) viz. *Prætereà ad coercenda petulantia ingenia, decrevit* (*Synodus*) *Ut nemo, &c.* that is, "Moreover to the end to reſtrein petulant witts, "this Synod decrees, That no man relying "upon his own skill, and wreſting Holy "Scripture to his own ſences, ſhall preſume to "interpret the Holy Scriptures in matters of "Faith and manners pertaining to the edifica-"tion of Chriſtian doctrine againſt that ſence "which

"which hath been and is held by (*our*) holy "Mother the Church, to whom it appertains "to judge of the true sence and interpretation "of Holy Scriptures, and againſt the unani- "mous conſent of Fathers, although ſuch "interpretations were never at any time to be "publiſhed abroad. The ſubſtance of this de- cree is repeated in the *Bull* publiſhed by *Pius IV.* concerning the *Oath of the Profeſſion of Faith.*

2. This deciſion, conſidered ſimply as the words import in their plaine direct ſence, ſeem- ed to me ſo ſtrangely reaſonable and equall, requiring only due reverence to the *preſent Church*, and implying with a ſtrange ingenuity and aſſurance a conformity with the doctrine unanimouſly maintained in the *antient Church*, that I could not believe but that ſome where or other I ſhould find a far greater burden laid by *her* upon her childrens ſhoulders: for accor- ding to that information, which I received from the learnedſt Doctours of Controverſie among Catholiques (who for the moſt part doe dreſſe this point in *School-language*, and exalt that lan- guage to the utmoſt importance, deducing like- wiſe the moſt rigid conſequences from it) I thought the bonds & fetters wherein the *Roman Church* reſtreined all *in her Communion* were far more ſtringent and painfull, cutting even to the very bones; So that this newly diſcovered great equity of the Church made me ſuſpicious, and thereupon inquiſitive: therefore I ſearch- ed my ſelfe, and begg'd of others to ſearch for me into former Councells for ſomewhat more rigorous and unreaſonable: and after all, I could

could not find in any *declaration* or *Canon* in any *Councell universally received* any higher or more hardly-to-be-digested expression of the *Churches authority*, then what is set downe in this *decree of the Councell of Trent*.

3. Then I perceived that it was that (as it fell out through mine own unwarinesse, to me unfortunate) word of *infallibility*, and that word understood by me in the most rigorous sence that the terme could import, that above all other things made me despaire of ever being able with a good conscience to enter into the Communion of the *Catholique Church*: And yet no such word could I find in any Councell, no necessity appeared to me, that either I, or any other Protestant should ever have heard that word named, and much lesse pressed upon us with so much earnestnesse and rigour as of late it hath generally been in disputations and bookes of Controversie. Against this word of *infallibility* that (so much by all English Protestants exalted) *booke* of Mr. *Chillingworth* especially combats, and this with too too great success, by reason that the *Author* makes his advantage of that word, affixing thereto a sense far more strein'd and exalted, then, I am sure, *Catholique doctrine*, yea or even his learned *Antagonist* doe require. Truly if Mr. *Chillingworth* would have thought it for his purpose to have proceeded with the ingenuity he professeth, and have examined how much latitude might have been allowed him in this point, concerning this expression of the *Churches infallibility* in her *Conciliary decisions*, he would have found that he had much lesse cause to triumph in the furi-

ous

ous batteries that he pretends to make againſt it. For firſt of all, the forecited Doctor *Veron* ſaith expreſly, *That no mention is found of the word Infallibility in the decrees of the Councell of Trent*, nor any other received *Councell*, and by conſequence according to the deſigne of his *Method*, that word cannot be, as of neceſſity, impoſed upon any one: A *Method* commended & authorized by *three Generall aſſemblies of the Clergy of France*: without contradiction inſiſted on, and proſecuted more then 40. years together by him, both in Sermons, Diſputations and writings, and the Author of it enabled to purſue it, both by *letters Patents of the King of France*, by the quality of a *Catholique Doctour*, and by *Epiſcopall Miſsion*. Againe, *Bellarmine* treating of the compariſon between the *Infallibility of a Generall Councell*, and that of *Scripture*, gives the preeminence to Scripture in five ſeverall reſpects, among which the third is, " That in " Scripture there can be no errour, neither in " points of Faith nor manners, nor likewiſe " whether any thing be affirmed pertaining to " the whole Church, or onely to ſome few or " one particular perſon, whereas Councells may " erre in particular judgements. *And the* fowrth, " That in Scripture not only all ſentences, but al " and every ſingle word belong to Faith, whereas " in Councells neither the diſputations pre- " miſed, nor the reaſons added, nor illuſtrations " nor explications adjoyned doe belong to " Faith, but only the ſimple naked *Decrees*, and " not all thoſe neither, but only ſuch as are pro- " poſed as of Faith, &c. Hereto may be added that even thoſe *naked decrees* alſo are not alwayes neceſ-

neceſſarily to be underſtood according to the latitude of the ſignifications of the words and expreſſions in themſelves, but onely ſo far as they are intended to contradict the ſpeciall *Hereſie* condemned by them. Hence that *famous Carmelite*, who modeſtly diſguiſes himſelfe under the common title *Salmanticenſis* (the miracle of this age both for ſubtility, perſpicuity, and profound ſolidity of judgement, in that part of his Theological diſcourſe, where he treats largely of Angels) being to anſwer an Objection out of the Councel of *Lateran*, hath theſe words, *Ad dignoſcendũ an aliquid ſit definitũ ab Eccleſia*, &c. "that "is, To be able to give a judgement, whether "any thing be defined by the Church, we muſt "(as *Cajetan* well obſerves) attend unto the er-"rors, which the Church propoſeth to condemn, "and not to thoſe things, which ſhee ſpeaks in-"cidently, for ſuch things doe not remaine "defined, neither is it erroneous in Faith to "opine againſt them. Now the intention of the "Councell of *Lateran* in that decree was only to "exclude the errour of *Origen*, who affirmed, "That this viſible world was not (*per ſe*) "directly intended by God, but onely occaſi-"onally and by accident, to be a priſon in "which the Devills ſhould be puniſhed: and "hereupon the Councell defined, That it was "Gods pleaſure and will directly and out of his "primary intention, by his divine Omnipo-"tence to create both the Angelicall and Hu-"mane Nature: Whereas in that Decree it "onely ſayes incidently that he created at "once from the beginning both theſe Natures. "And therefore this laſt aſſertion is not by

"vertue

"vertue of the ſaid definition become an "Article of Faith. *Hitherto Salmanticenſ. de Angel. p. 364.*

4. Hence it will appeare what ill uſe Mr. *Chillingworth* makes of the terme *infallibility*, either unwillingly forgetting, or willingly concealing the great latitude that is allowed generally, and by unſuſpected Catholique Authors to the ſenſe and notion of it: which latitude I am aſſured his learned Adverſary would have been very willing to have allowed him. But it was not for his purpoſe to accept, nor ſo much as take notice of ſuch allowance, it would have ſpoiled and abated the edge of many of his flouriſhing and ſeemingly ſubtile diſcourſes. So that it is apparent that Mr. *Chillingworths* arguments againſt the *Churches juſt authority*, as he pretends, (which to moſt Engliſh men, and I am ſure to me once appeared unanſwerable) If that the word *infallibility* were but laid by for a while, yea if the unqueſtionably allowable qualifications if its ſenſe were but expreſſed, would (I am confident by mine owne experience) loſe the greateſt part of their ſtrength, and however appeare not to endanger the Catholique Church at all.

5. I doe not ſpeak this (being now, as I am, by Gods grace a Catholique) to the end either to ſhew my ſelfe fooliſhly forward to take part with any one Catholique writer or opinion againſt another: (for the truth is, my reſolution was, that, if my mind diſquieted with ſcruples of Religion ſhould chance to finde reſt in the Catholique Church, to ſubmit my ſelfe in all ſimplicity to her doctrine, to avoid as much

much as might be the intereſſing my ſelfe in Diſputes and Controverſies, and the entertaining all unuſuall, ſuſpected, devious, and raſh opinions, and to ſpend the remainder of my life more to the benefit of my ſoule, then by engaging my ſelfe in particular factions and partialities, either about Doctrines or practices.) Nor ſecondly, to cenſure at randome all thoſe that make uſe of that terme in diſputations. For I know that before any of our late Schiſmes, that word was uſed perhaps without any inconvenience by the Schoole men; and if it were confined to that place where it was bred, there would be ſtill no inconvenience. But ſince by manifeſt experience the Proteſtants (I ſpeak of *England*) thinke themſelves ſo ſecure, when they have leave to ſtand or fall by that word, and in very deed have ſo much to ſay for themſelves, when they are preſſed unneceſſarily, abruptly and too too rudely with it, the ſence thereof not being mollified and ſweetned by juſt and allowable qualifications: Since likewiſe it is a word capable of ſo high a ſence that we cannot deviſe one more full and proper to attribute to God himſelfe, inſomuch as Mr. *Chillingworth*, when he could prove that the Church was not in ſo high a degree infallible as the Apoſtles (ſhall I ſay?) no not as God himſelfe, thought he had gained the victory: Whereas, beſides *Bellarmine* before quoted, S. *Aug.* (*lib.* 2. *de Bapt. cont. Don. cap.* 3.) expreſly allowes to holy Scripture a place and preeminence before the deciſions of Councells; Laſtly ſince the Church (which Catholiques in this controverſie doe pretend to maintaine onely)

only) obliges no man to that word, which is not found expresly in any of her received Counsells, as *Mounsieur Veron* professeth: yea since *shee* almost delivers the victory into their hands when they urge only her decisions, and when they urge them in the latitude that she allows; Can I be blamed, if my duty to the Church, my affection to mine own countrey and indeed to all that call themselves Christians, and the remembrance how, if I had not perceived that it might be permitted me in this Controversy concerning the Church, to wave that word of *infallibility*, I should perhaps never have had occasion to speak this of it in a writing of this nature, Can I (I say) be blamed, if such reasons move me to wish that the *Protestants* may either never be invited to combat the authority of the Church under that notion? Or however that when the terme of *Infallibility* is used, it may not be pressed in a sense more rigorous and comprehensive, then the Church her selfe hath expressed.

6. Now here by the way I think it fit, to the end to prevent any mistake or misconstruction of what hath been sayd touching the words *Infallible* and *Infallibility*, to expresse my meaning to be this (*viz.*) That I am so far from disliking the words themselves so generally made use of, both by *Schoole men* and *Controvertists*, that I professe I cannot devise any other single termes by which to expresse the *Churches* just and necessary *Authority*. For if it be true (as infallibly it is, I am sure) That God hath endowed his Church with an Authority to which all Christisns are obliged to submit their understandings

derſtandings and captivate their wills; then it muſt neceſſarily follow from the *infinite wiſdome* and *goodneſſe of God*, that his *divine providence* will preſerve his church in all truth, ſo as to ſecure all believers that they cannot be miſled by following her, nor walk ſafely when they follow any other direction: And by conſequence, that ſhe can neither deceive them, nor be deceived her ſelf; all which is clearly imported in the *diſtinct Grammaticall ſenſe* of thoſe ſingle termes, *Infallible* and *Infallibility*. Notwithſtanding ſince the ſame termes may poſſibly be miſconceived, becauſe they are capable of comprehending a more extended notion, then is here expreſſed, as evidently they do, when they are attributed to God and to his immediately *inſpired* word. And ſince *Proteſtants* have, eſpecially of late, entertained and drunk in a notion and conception from theſe termes far more rigorous and comprehenſive, then either the church her ſelf, or moſt of the moſt learned and approved *Controverſiſts* do conceive any one to be obliged unto; which notion it is as yet very difficult to efface out of their imaginations: Upon theſe grounds it is, that both from mine own experience in my ſelf, and knowledge, that I think I have of the peculiar temper of *Engliſh Proteſtants*; I judged it convenient, and even requiſite, to exhort *Catholiques* treating with them, eſpecially in ſuch times as theſe, that the *fields are even white unto the Harveſt*, and that very many more may probably be won by a charitable complyance (yet ſtill without wrong to neceſſary Catholique doctrine. God forbid elſe)

then perhaps by the most convincing arguments of reason, That they would condescend so far, either to the misunderstandings, prejudices, or infirmity of *Protestants*, as, since the *Church* her self obliges no man to those very expresse termes, for a while either to abstain from them in *disputes*, or using them, to do it with a *qualifying preface*, urging and fastning no stricter a sense on them then the *Churches own Decision of her authority* doth require. Certainly the receiving of a soul from *Heresie* and *Schisme* is a work so infinitely precious and meritorious before *Almighty God*, that it will deserve that we should employ in it, not only all our strength of wit and learning, but all our charity likwise; so imitating the great example of that *great Conductor of souls* S. *Paul*, who told the *Corinthians*, *Astutus dolo vos cepi*, that is, *being crafty I caught you with guile*, namely, *by instilling Christian Doctrines* into their minds leisurely and seasonably, neither out of time enforcing unnecessary truths upon them, nor hastily and abruptly urging even necessary, but perhaps unwelcome ones, till he had prudently prepared a way for them. Now if we, entreating with well minded, but seduced souls, would, imitating S. *Paul*, only propose to them at the first necessary doctrines, and those represented with all the lawfull *inviting* advantages, and most easie constructions, we should no doubt, make many *points*, from which for the present through misapprehension they have a strong aversion, very receiveable, and very easily digestable to them. And by these meanes, having

ving been happy instruments of restoring them to the Church, we may at leasure, if we have a mind, seek to induce them to adhere unto, and declare themselves for our particular *opinions*, and distinctive *interpretations* of common points.

7. But to return from this digression, I most affectionately entreat the Protestants, that they would heedfully cast their eyes upon this *decree of the Councell of Trent*, that they would peruse and turn it as they please; and when they have done this, let them consider if a Synod of *Charenton*, or *Dort*, or *Gap* do not, even while they renounce all *visible obliging authority*, usurp notwithstanding more then the *Catholike Church* here challenges: Would any of them give leave to any among them to interpret Scriptures against their sense established by them? Nay, do not they command men to interpret *Scriptures* against *doctrines* unanimously consented to by Fathers? Lastly, would they suffer a French Protestant to interpret Scriptures, but even as their brethren Protestants in in *England* (heretofore during their prosperity graced by them with that title) do ordinarily interpret them (for example) about *Episcopacy, reall Presence*, &c? If therefore such fragments of churches do allow themselves so much, let Protestants try if they can be unreasonable enough to impute tyranny to the *Catholique Church*, for forbidding any in her communion to invent new senses of Scripture, contrary not onely to the doctrine universally embraced through the whole Catholike world, but to this doctrine as professed to be

the same which all Churches before, and all Fathers unanimously consent in?

CHAP. XXII.

The method whereby the Author arrived to an entire satisfaction concerning the Churches authority.

1. I Will now proceed in my *narration*, how and by what meanes (after I had informed my selfe of the *Roman Churches established doctrine* concerning *her authority*, and after I had been assured by very learned Catholiques, that I was not obliged to build upon any other expression of this doctrine, but that of the Church it selfe) I in short time arrived to a full satisfaction of all the difficulties and prejudices, that before I was incombred withall.

2. The objections and difficulties by education and many yeares study setled in my mind against the Churches *infallibility* or *authority*, and which were not suddainly cleared, after I knew that the Church was more moderate and condescending then I had before believed, respected not only the substance of this doctrine, but likewise many particulars and circumstances of it, as likewise the immediate consequences of it; forexample, How it could be justifyed with certainty sufficient to support a supernaturall faith, that the Church was legally possessed of this authority; Where this authority was seated, whether in the whole Church, or some special

ſpeciall members of it; Upon what grounds it was challenged; How far it was extended; And after all theſe, what might appeare to me to be the moſt rationall way for a Catholique to expreſſe his *reſolution of faith*, ſo confidently by all Proteſtants charged with *circles* and abſurdities?

3. To gaine ſatisfaction in theſe points, as, for the *foundation*, I reſolved only to conſider what the Church her ſelfe ſayd, ſo for an information more particular ſince the church had not deſcended to ſo punctuall an expreſſion of her mind, conceived it my beſt way to have recourſe either to the writings or verball reſolutions of ſuch Catholiques of unſuſpected Opinions, as had expreſſed themſelves the moſt moderately, intelligibly, with allowing the greateſt latitude, and laſtly, moſt approaching to the grounds which I thought before to be moſt reaſonable. The particular perſons whoſe ſpeeches or writings contributed moſt to my ſatisfaction, I ſhall occaſionally name or reflect upon in the purſuance of this Narration.

4. Now I do not vainly pretend to, or ſo much as trouble my ſelf with wiſhing that any man, Catholique, or other, ſhould believe that the method according to which I proceeded, or the grounds which in mine own reaſoning I laid, were more rationall then others; for my intent is only to make an *Exomologeſis*, or account of that particular order and progreſſe whereby I attained repoſe of mind in the authority of the Church, and great contentment in abaſing and captivating my reaſon: It will

be ſufficient for me if the grounds by me laid, and inferences from them deſerve not to be condemned by Catholiques, to prevent which, I may with confidence ſay that I took very good advice, and uſed very great circumſpection. Let them be accounted as imperfect as any man ſhall pleaſe, I am very well contented that others ſhould tell me that they could have furniſhed me with better: This only I have to ſay, that purpoſing to write mine own ſtory, and not directions for others, I am reſolved to tell it freely and ingenuouſly, without concealing whatſoever defaults or wickednesſes may by others be imputed to it.

CHAP. XXIII.

Grounds laid to prove a certainty of Tradition.
Several degrees of it.

1. SOme of the grounds laid by me in preparation to a diſtinct conception and ſatisfaction concerning the Churches authority founded upon *Tradition*, and the certainty thereof, have been already occaſionally, though ſomwhat before their due ſeaſon, mentioned in the former concluſion, cap. 8. and 9. The ſubſtance of which, together with others pertinent thereto, I will here, as in their proper and naturall place, orderly ſet down.

2. In the firſt place therefore, ſince all information of things paſt before our age can no other

other way be had (excepting only extraordinary or *divine inſpiration*, not to be expected, or relyed upon, if pretended, unleſſe it be atteſted by miracles) but by *Tradition* from the times when ſuch things hapned, yet arriving at us by the teſtimony of the preſent times and perſons living with us: By conſequence I had no difficulty, but that in the preſent *hypotheſis* of *Chriſtian revelations* the only immediate witneſſe of them was the preſent church, and this either by orall profeſſion, that thus ſhe had received by information and practiſe of the precedent age; Or by writings of *antient times* continued and daily tranſcribed, but all preſerved and conveyed to us by the preſent church.

3. In the ſecond place I conſidered that theſe *divine Revelations*, and *doctrines* of *Chriſtian Religion* being of ſuch a particular nature as that, beſides the believing them to have been, we are obliged to aſſent unto and embrace them, as the only neceſſary means of avoiding eternall miſery, and attaining to eternall happineſſe. Hereupon it is, that the preſent church, our only witneſſe of them, repreſents them to us, not only as the preſent age does the actions of *Cæſar*, or books of *Cicero*, that is, with ſo much aſſurance that we cannot be reaſonable men and doubt of them, yet by doubting or *disbelieving* them there is no loſſe to be feared, but only of our reputation. But ſhe propoſeth them to us as neceſſarily to be ſubmitted to, and *her ſelf* as an authoriſed witneſſe, having received commiſſion from the *divine Author* to oblige all men to believe her, as a *proponent*.

Which double capacity of the church, viz. 1. *Simply a proponent.* 2. *As an authorised proponent*, I conceived it very requisite for me to distinguish, and, at least, in my understanding, to separate the one from the other: For though *Catholiques*, who from their infancy have been brought up in acknowledging the grounded authority of the church, have no need to distinguish this double capacity for themselves, yet in disputation with those Sects, which accept of *Tradition*, simply at least for books of Scripture, but deny such an obliging authority, and especially in explaining the manner of *Resolution of Faith*, I conceived and found, as to my self, great profit in this *distinction*.

4. In the third place, for simple *Tradition* I enquired whether, and upon what grounds it could be made to appear to be certain and absolutely *convincing*. And upon mature consideration, I was satisfied that they were extremely mistaken, who thought that there was no absolute certainty in any knowledge, excepting only such as we receive either immediately by our senses, or by evident discourse and demonstration of reason. For on the contrary I found that knowledge from report of Tradition might in some cases be as truly certain, as that from sense or demonstration. So for example, before I saw the City of Rome, I was most assured that there was such a place, and the reason was, because it was impossible that such a world of writings and persons, all which could not be led by interest to frame a lye, should conspire to witnesse such a thing, and not one person be found that contradicted them.

them. The like may be ſaid of *Tradition*, or report of things paſt, when a whole age agrees univerſally to acknowledge a *Tradition* under that notion, neither friends nor enemies contradicting, it is impoſſible that ſuch a report ſhould be falſe: Yea I may add further, when there are in the ſame age two *Traditions* of two conſiderable parties directly contradicting the one the other, it may fall out, yea ſometimes it may be moſt aſſured, that both of them muſt in ſome reſpect be true. As for example, the whole Nation of the Jewes diſperſed all the world over, do agree that they have received as a moſt ſure *Tradition*, that our Saviour was an Impoſtor, and wrought all his pretended miracles by Magick and help of the Divell; on the contrary, all *Chriſtians* through the whole world agree that they have received a *Tradition*, that our Saviour was the true Meſſiah promiſed, and that he wrought all thoſe true miracles by the power of God, and for confirmation of his *divine doctrine*: In this caſe theſe two *Traditions* being in reſpect of the partyes reſpectively univerſall, muſt neceſſarily be true, though in ſome ſort contradicting, yet not in that wherein they contradict. For it is as certain that the Jewes received, and have continually propagated ſuch a *Tradition*, though falſe in the root, as that the *Chriſtians* have received the contrary: Notwithſtanding reaſon may judge *infallibly* between them concerning the root of theſe *Traditions*, namely by demonſtrating that ſuch miracles (acknowledged by both ſides to have been wrought) were many of them of ſuch a nature, as that they did ex-

ceed all created power, and that the doctrine was so *divine*, so destructive to the divell, as that he was obliged in interest to endeavour the *annihilation* of it: and lastly, that nothing was either done or taught by our Saviour, but what was agreeable to the antient *Prophecies*, received by the Jews concerning the *Messiah*, &c. upon which grounds it will evidenly appear, that the Jews, who first received such a *Tradition*, were abused by the malice and perfidiousnesse of their ancestours, &c. And this is the only proper way of *determining* and *deciding* the controversie between these two Traditions. But of this more hereafter.

5. In generall therefore I found that a full unquestionable certitude might be had of some *Traditions*; as to give one example more, that there was such a man as *William Duke of Normandy*, who conquered England, is most certain, not any Englishman or other that ever heard of it, but believes it, and would impute frenzy to any man that should call it in question. Now the reason why this is so certain to every one, is this; because all men living at this time, who either are inquisitive into times past, or capable of *information* do agree; that this particular was told them by their Predecessors, as a thing come to them by *Tradition*, and so the men of the former age of that before them, thus ascending, till we come to the age wherein he lived, and was personally known and seen by his Subjects. Now it is impossible that all men of any age should both agree together, and actually effect that complot, to *deceive their children* with a lye, under the *notion* of *Tradition*,

tion. Add to this; that the preſent age affords us books and Records deſcending from hand to hand, and written in ſeverall ages between that time and us, which teſtifie the ſame thing. As likewiſe there are in the generall practiſe of *England, Lawes, Cuſtomes, Priviledges, &c.* all which are acknowledged to have had their *Originall* from the ſame *Author.* This is an example of one of the higheſt degrees of *Traditionary certitude* that may be of a thing paſſed ſo many ages ſince, being confirmed by *Orall Tradition, Univerſality, Records,* language, and *practiſes* or *cuſtomes.*

6. An *inferiour degree of certainty in Tradition* (yet *certainty however*) is, for example, *that there was ſuch a man as Alexander the Great.* This is a thing moſt certain, and yet it wants many of thoſe arguments of aſſurance in the former example. There is indeed a kind of *Orall Tradition of this likewiſe,* yet not *arriving* unto this age and *climate* of the world by ſuch a generall ſucceſſion as the former, by reaſon that *Alexander* having lived in a quarter of the world remote from us, we are not deſcended from the men of his age, who knew him; yet, it may be, ſome of them or their children coming to *Rome* delivered this, and ſo ſome *Romanes* conveighed it among theſe Weſtern parts of the world. There are no cuſtomes or practiſes among us relating to *Alexander*; ſo that the main arguments of *certainty* are, 1. *Poſitive,* that is, *writings* diſperſed abroad, made by *antient Grecians and Romans,* all teſtifying the ſame thing. 2. *Negative,* not one man appearing in this

age,

age, nor to be heard of in the former, that denied it, or so much as called it in question.

7. *A yet inferior degree of certainty in Tradition* may be exemplified in some writings, as in S. *Clements first Epistle to the Corinthians*, lately published and printed in *England*. For that there was such an *Epistle* written is testified by all *Antiquity*, and was assuredly believed by all learned men in this age before the publishing of it: But it is now near eight hundred years that it ha's been missing in the world, for *Photius*, I think, is the last writer that takes notice to have read it. Of late this *Epistle* was found in an ancient *Manuscript* in the *King of England's Library*, sent him for a present out of the *Eastern countries*. Now the *certitude* that this is the same *Epistle* anciently acknowledged and read in the *Church*, appears in this: 1. That the characters of the *Manuscript* are very ancient, (yet I do not believe it to have been written by that glorious Virgin Martyr S. *Tecla*, as the credulous *Grecians* would pretend;) so that if it had been counterfeited, it was done in times, when the falsity might have been discovered by unquestioned copies. 2. That the stile is agreeing with the ancient *simplicity* and *gravity of Apostolique writings*. 3. That the subject is the very same that those *ancient Fathers*, who speak of it, do mention. 4. That all the extraits and passages, which the Fathers of the *Church* do quote out of S. *Clements* true *Epistle*, are found in this. Upon which grounds it may be truly said, and I believe no man will contradict it, *that this is certainly S. Clements Epistle*.

8. It

8. It is likely that beſides theſe degrees of certainty, more upon conſideration might be found out: but theſe I eſteemed enough for my preſent purpoſe. Now by *certainty* I intend not *certitudinem rei*, for ſo nothing that is or hath been is in it ſelf more certain then another, for even a thing that ha's its exiſtence from *free* or *caſuall* cauſes, when it is, is as certain as any other thing produced by cauſes never ſo determinate, efficacious or neceſſary: But *certitudinem quoad nos*, that is, our aſſurance that it hath been: And a thing I call *more certain*, in this notion (not which ha's leſs doubt or ſuſpition of not being, for if there be any rationall ſuſpition, there is *no certainty*, no not in the loweſt degree: but) that which ha's more wayes to prove it ſelf to be certain then another.

CHAP

CHAP. XXIV.

Divine revelations proved to be certain beyond humane story.

1. I Will now proceed by way of comparison to demonstrate *the high degree of certitude*; which we may have of *divine Revelations*, testified by the present Church, considered as a simple proponent, setting aside the authority which she challenges to oblige all men to submit to. In which discourse we are to consider four things especially in *Christian Religion*, coming to us by *Tradition*, but in *subordinate* degrees of *certitude*, *viz.* 1. *Doctrines meerly speculative*, and which hardly could be testified in the practise of the church. 2. *Books of Scripture.* 3. *Ceremonies and externall practises* not mentioned expresly in Scripture. 4. *Doctrines and customes shining in the practise of the Church*, and likewise more or lesse clearly expres'd in Scripture.

2. *First for speculative doctrines*, which could hardly be expres'd in the practise of the Church, the *Tradition* of them seems to be very difficult, and the certainty not so demonstrable. As for example, there are in the *Catalogue of Heresies made by S. Epiphanius, S Augustine* and *Philastrius*, certain *opinions* called *Heresies* in a large *notion*, which seem not to have been in themselves of any dangerous consequence, but yet have been condemned by Popes, &c. and ever since by a tacit consent of the Universall Church avoided; as the *opinions*

nions of the *Millenaries*, *Melchisedechians*, &c. Now whether these Heresies were condemned as *contrary to a Tradition*, or only by a *judgement of discretion*, by shewing, that the grounds pretended for such *opinions* out of *Scripture* are not concluding, but rather the contrary, (as the second Councell of Orange seems to condemn some doctrines of the *Semipelagians*) is not very certain. However they rest condemned, and more probably the former way, as contrary to *Tradition*; which may rather be believed of the *Millenaries*, because they pretended for their doctrine a *Tradition* derived from *Papias* a scholler of the Apostles, and it was very far spread in the church, and maintained by great Saints and Doctors, as S. *Irenæus*, S. *Justin Martyr*, &c. It might very possibly be, that the *Traditionary doctrines* contrary to these Heresies (however speculative, and which could not be conveighed by any outward practise of the church) might have continued in mens memories to the times, when these *opinions* were confuted; For no doubt can be made, but that the Apostolique churches, together with the books of Scripture, received the true sense and *interpretation* of the most difficult passages, which might continue by a successive *instruction*, but of which, by reason they were no necessary doctrines of *Christian Religion*, many are lost, as I exemplified in the former conclusion. So that the certainty of such *Traditionary speculative doctrines* is very hardly demonstrable; and thereupon many learned Catholiques conceive, that severall lately controverted *opinions* in the church,

church, as concerning *Grace and Freewill, the immaculate Conception of our blessed Lady, &c.* have been so much agitated without any decision of the church; and if ever any of the said *opinions* come to be decided by a Councell, that the decision will at least oblige to obedience and *non-contradiction*, but not, perhaps, as an *article de fide*, that is, as a *divine revelation*, delivered by *universall Tradition*: Since it is generally confess'd, that they want such a *Tradition*. See above in this *Section*: 1 *Cha.* 9.

Molin in 6. Tho. p 1. *q.* 1. *a.* 2. *disp.* 1. *&* 2. *ad.* 3. *Can. in loc. Theol. l.* 12. *Ca.* 3. *Fr. a S. Cla. in Syst. fidei. Ca.* 2. 8. 14.

3. As *concerning books of Scripture*, the *Tradition* of them may appear certaine in a high degree, at least for the substance of the books: For though at first they were written for the use and necessity of *particular Churches and persons*, and no *Obligation* appears expressely to have been imposed to disperse them through the whole Church: Notwithstanding the infinite reverence, which all *Christians* bore to the Apostles, made every church desirous to possesse themselves of whatsoever *writings* proceeded from them: Yet this not out of any extreme necessity, for from their first foundation all churches were instructed in all points and doctrines of *Christianity*, as likewise the same *orders of government, publique worship, &c.* and this after an uniform manner, as appeared to me evident, not only from the *antient Liturgies*, but severall testimonies out

out of *Tertullian*, S. *Epiphanius*, S. *Auguſtine*, &c. But there was required a long time e're ſuch writings could be univerſally ſpread, yea ſeveral ages were paſſed, before they were all of them received, even at *Rome* it ſelf, as appears out of S. *Hierome*. For before they were admitted into the Canon, we may be ſure that great caution and exact information was uſed. So that after all this they having been now many ages acknowledged by the whole church for divine writings, we may have a greater aſſurance of them, then of the books of *Ariſtotle*, *Cicero*, &c. which, by reaſon men were not much concerned, whether they were legitimate or ſuppoſititious, have not been examined with ſo much advice and caution; and yet that man that ſhould pretend to a doubt of them, would be ſuſpected of all men to be tainted in his underſtanding. But this *high degree of certitude* we have only of the *divine books* conſidered *in groſs*, not of the true reading of *particular Texts*, as appears by the infinite variety of readings in *Manuſcripts*, yet even in this reſpect alſo we may aſſure our ſelves that there is no corruption very conſiderable, or of very dangerous conſequence, by conſidering not only Gods providence and promiſes to his church, but likewiſe by comparing the originall Texts with ſuch a world of *Tranſlations*, *Syriake*, *Arabick*, *Æthiopian*, *Latin*, &c. many of which were made in the very infancy of the church, long before the *Archetypa* or Original copies were loſt, ſome of which *Tertullian* ſayes, remained in his dayes.

4. In the third place, reaſon told me that ſuch *ceremonies*, as were univerſally practiſed through

through the whole church from the first times, though not mentioned in Scripture, might justifie themselves to be derived from the Apostles with a greater certainty, then even the books of Scripture themselves; according to that saying of S. *Augustine*, (*Ep.* 118.) *Those things which we observe, and are not written, but delivered, and are practised all the world over, are to be understood to have been commanded and appointed either by the Apostles themselves, or by Generall Councells, the authority whereof is most healthfull in the Church.* Which *Tertullian* before him thus expressed, (*de Præscr.*) *This custome certainly proceeded from Apostolique Tradition; for how could that come into* (*generall*) *practise, which was not delivered by Tradition?* Now of such kind of rites many examples are extant in antient Liturgies, and many more mentioned, as universally received by *Tertullian*, S. *Cyprian*, &c. who wrote before there had been in the church, any plenary Councell, and therefore, by S. *Augustines* rule, argue such rites to have come from the Apostles. The reason is, because it is not *imagineable* how it could be possible that such rites should be received by all churches through the world, and that so immediately after the Apostles times, and in such a season, when there had never been any generall meeting of Bishops, yea when by reason of the horribleness of the persecutions it was extremely difficult for the Bishops of one Province to meet together to settle particular necessary affairs (in none of which Synods notwithstanding is the least mention made of ordaining such ceremo-

ceremonies) if together with *Christian Religion*, they had not been introduced by the Apoſtles. Let now any reaſonable man judge if the books of Scripture, which he acknowledges only upon the ground of generall *Tradition*, however certainly and unqueſtionably *divine*, yet do not want ſome of theſe arguments of demonſtration, and enjoy ſome of the reſt in an inferiour degree.

5. But fourthly, *Doctrines or cuſtomes ſhining in the generall practiſe of the Church, and withall more or leſſe clearly expreſſed in Scripture* (that is, indeed the whole ſubſtance and and frame of Chriſtian Religion, as was ſhewed before, and therein many points now in controverſie between Catholiques and Proteſtants, &c. and above all other, this point of the Churches authority) may prove themſelves certain in a degree beyond all theſe, and with as much aſſurance, as Tradition is capable of, I am confidently perſwaded, beyond the higheſt degree that I mentioned for *ſecular Tradition*, in the example of *King William the Conqueror of England*. For firſt, all the perſons living in the time of *Luthers Apoſtacy* in all Provinces, not of one Kingdome, but of the whole Catholique Church, agreed in teſtifying that their anceſtours had delivered ſuch things to them, as of *Tradition Apoſtolicall*, and by conſequence, ſince the contrary cannot be made apparent, we are to judge the ſame of all precedent ages aſcending upwards, till the firſt times, not one Catholique expreſſely diſſenting, and much leſſe any one age: So that unleſſe in ſome one age of the church all Catholiques ſhould have

ſhould have conſpired to tell a lye to their children, and not only ſo, but ſhould have been able to have ſeduced them, not one appearing that would have the honeſty to diſcover the deceit, I could not conceive it poſſible, that a Tradition of ſuch a nature could be falſe. Add to the confirmation of the ſame doctrines the teſtimonies of Hiſtories and Records, yea even of enemies for many doctrines and practiſes: Moreover the laws continually in force through the Catholike Church, laſtly the *publike forms of Devotions, Feaſts, times of mortifications, &c.* All theſe arguments of certainty conſpire in a far more eminent manner to prove theſe kind of doctrines and rites, then in the example of *William the Conqueror*.

5. But beyond all theſe ſomething may be added, to which that ſecular example doth in no viſible diſtance approach: For, *did William* the *Conqueror* ever appoint any perſons about him to write all the conſiderable particulars of his ſtory, ſupplying them with all things for the enabling them to that purpoſe? Did he work miracles himſelf for the confirming his authority, and give power to his ſervants and their ſucceſſors for ſeverall ages to do the like? Did he appoint a ſucceſſion of Teachers to the worlds end ſufficiently inſtructed, commanding them to keep warily the *depoſitum* of that Religion, both from mixture and periſhing, and ſo to deliver it to their ſucceſſors, and this upon great penalties of diſobeying? Did he, beſides ſolemn dayes for ſeverall uſes, inſtitute outward rites and practiſes to be by all men in all times and places ſolemnly either ſeen or practiſed

ctiſed, and theſe with preſcribed formes, poſtures, and actions, on purpoſe that the weightieſt paſſages of his acts or ſufferings ſhould continually be celebrated in the world, leaving an impoſſibility of their being forgotten without a deluge? Nay laſtly, to ſecure all men from the leaſt apprehenſion, did he ingage an omnipotent power to perform a promiſe that thoſe orders, ceremonies, and laws ſhould continue to the worlds end in deſpight of the gates of hell it ſelf? Not any of theſe things have been done by *Will. the Conquerour*, (or any other but our Lord) to propagate his memory; and yet, notwithſtanding all theſe defects, we are moſt aſſured of the Tradition, that ſuch a perſon there was, that he conquered England, brought in new lawes, cuſtomes, &c. What ſhall we then ſay of the teſtimony of the preſent church for the ſubſtance of Chriſtian Religion, even while we conſider the church only as a bare witneſſe or proponent of ſuch things to us? Is any confirmation ſtronger then all this requiſite to beget an aſſurance in us? Yea is it poſſible that more ſecure order could have been taken, then that which the Son of God ha's uſed to make that which was paſt now above ſixteen ages to remain alwayes, as it were viſible before our eyes?

CHAP.

CHAP. XXV.

The reason of considering this double capacity in the Church.
Certainty of belief, compared with certainty of knowledge.

1. THe reason why I enquired into the proofs of the *certainty of universall Tradition* proposed by the Church, *considered antecedently to her authority*, was, because I found it necessary, as to my self, for a distinct understanding the *Resolution of Catholique Faith*, that grounds of certainty of *Tradition* should first be laid, before the authority of the church interpose to oblige us to believe Christian doctrine for the prime authors sake finally, which is *God*.

2. Since then *Tradition* in generall is in it self credible, and some *Traditions certaine*, and above all others that ever were; or, I believe, can possibly be, the Tradition of the church, especially in necessary doctrines of Faith universally believed, and all rites universally practised, and among them this particular *Tradition of an obliging authority in the Church*, is the most certain; we may conclude that the belieſe and assent thereto approaches the neereſt to *knowledge of sense*, that belieſe possibly can do. But it is impossible, *ordinarily speaking*, that it should arrive to all the degrees of assurance that sense *cum debitis circumstantiis* may have; by which means it becomes

comes *meritorious*, that is, capable of a reward, which, I conceive, *experimentall immediate knowledge* is not: And hereupon it was that our Saviour told S. *Thomas*, who would not give credit to any reports concerning his *Resurrection*, till his eyes saw him, and hands felt him, *Thomas, because thou hast seen me thou hast believed, blessed are those who have not seen, and yet have believed.* (*John* 20.29.) But it may be objected, if *manifest vision* take away *meritoriousnesse* by reason of such an apparent certitude, as inforces the understanding to assent; why should *Faith*, which is, or may be built upon grounds demonstrably certain, though indeed not in the utmost degree of experimentall knowledge, have blessednesse annexed to it? I answer, the reason seems to be, 1. Because before a man arrive to an assurance in *Faith*, there is required a great exercise of his understanding to search all the arguments conducing to a firm grounding of his belief, which cannot be done, unlesse there be in those persons inquiring some degree of love to the things inquired after, which travell proceeding from love, is a thing proper to be rewarded. 2. Add to this, that such persons after such a love, and inquiry proceeding from that love, will be forced to submit and *captivate their understanding*, to the belief of many *mysteries* infinitely beyond the naturall capacity of their comprehensions, a thing extremely acceptable to God.

3. And this is the state requisite in Christians endued with abilities and learning in the Church, especially the *teachers* and *governors*;

And

And however it is most necessary in generall for the setling of a Church, that there should be means of assurance of *Tradition* prærequired to supernaturall Faith, because *discoursing* men, especially if they be prepossessed with prejudice, or a *contrary belief*, would hardly or never be brought without it to captivate their understandings in such a manner. But as for silly ignorant *Christians*, to whom *God is pleased to give a certainty of adherence beyond a certainty of evidence* (as M. *Chillingworth* sayes) and who seem rather to *believe with their wills*, then *their understandings*, an immediate and simple captivating of their minds to *Christian Veritie*, without searching arguments of *assurance*, may be conceived acceptable to God, *supposing* notwithstanding that they live in a *Church*, where it may be made appear, that what they believe is not a lye, nor a *doubtfull truth*, but on the contrary *certain and infallible*. To which purpose S. *Augustine* (*cont. Ep. Fund. c.* 4) saith, *As for the other rout of common people, it is not the sharpness of their understandings, but the simplicity of believing that makes them secure.* And again, *If Christ be dead only for those who are inabled by a certain comprehension to discern these things, we do labour in the Church almost to no purpose.* And therfore the *Calviniſt Ministers &c.* (who profess an undervaluing of *Tradition* in comparison of *pretended inward revelations and assurances from God's Spirit*, and who teach their followers to hate the very name of *Tradition*) may do well to consider *what* will becom of them and their *faith* of *Scriptures* in gene-

rall,

when they ſhall begin to doubt that ſuch pretentions are either apparently falſe, or at leaſt impoſſible to be proved, or however no arguments at all to perſwade a third perſon.

4. Laſtly it is obſerveable, that ſuch *Traditions* as we now ſpeak of, are alwayes capable of being proved to be certain, yet are evidently ſo, the neerer they come to their fountaine or times, whence they take their originall. And therefore, for example; though at the beginning the whole Nation of the Jews were eye-witneſſes of the ſtupendious manner of delivering the law in the wilderneſſe, yet their ſucceſſors (immediately after that generation was dead) fell into Idolatry and infidelity; the reaſon whereof was, not becauſe they wanted means, aſſuring themſelves of the divine authority of their law, and the curſes attending the breach of it; but becauſe of this there was requiſite ſome meditation and exerciſe of their underſtanding and beſides, thoſe curſes were future, and therefore preſent temptations of fleſhly and ſecular luſts preſently enjoyed by them, had ſo much power over them as to keep them in negligence or buſying their underſtandings, and in a preſumption that thoſe curſes which were future might perhaps never happen, or not upon themſelves in perſon, or however by a repentance ſome time or other might be prevented. In like manner, and upon the ſame grounds the Chriſtians of the firſt times were more holy, more unmoved in their faith, more zealous for the glory of God then in following ages; becauſe the grounds of aſſurance and

other motives did more immediately, and so more strongly, make an impression upon their minds. Notwithstanding the faith and holinesse of the times further distant from the Apostles (*cæteris paribus*) is perhaps more acceptable to God, and more meritorious, as having more of the will in it, as our Saviour implyes in the forecited speech to *S. Thomas*.

CHAP. XXVI.

Grounds pre-required to the Churches Authority.

1. HAving shewed the certainty of Tradition in generall, and some severall degrees of it, and withall the incomparable advantage, which the Church, *as a simple proponent*, ha's to prove the certainty of her Tradition of those doctrines which concern the substance of Christian Religion: In the next place I proceeded to make some neerer approaches to the consideration of the Authority, which she challenges to her self, and whereby she obliges all in her Communion to believe receive, and embrace whatsoever she thus proposeth, that is, to acknowledge the Verity and divine originall of all those Christian revelations deposited in her hands, and severall wayes both by orall instruction, practise, or writing delivered by her to all Christians; to be by them

them believed, practiſed and obeyed. The Church, as a ſimple proponent, only tells us, that ſuch doctrines, books, and rites were antiently delivered as divine, and atteſted by divine miracles, believed moſt aſſuredly to be ſuch by all Chriſtians: And in reſpect of this way of propoſing, even her enemies may joyn with her to confirm this Tradition; proofes thereof we find in Jewiſh and Heathen Authors: The Jewes all confeſſe that the Religion (by Chriſt and his Apoſtles preached in the world) was (at leaſt pretended) to be of divine authority; That ſtrange wonders, (pretended likewiſe to be wrought by a divine omnipotence) gave teſtimony hereto. But yet neither Jews nor Heathens aſſent to what Chriſtians infer from hence, namely, that theſe were indeed divine miracles; and by conſequence the Doctrine confirmed by them, divine alſo.

2. This being ſo, the Church (before ſhe can interpoſe and make uſe of her authority to oblige any to ſubmit to the particular doctrines and practiſes by her propoſed, and by her likewiſe, where need is, explained and interpreted) muſt give a firm unqueſtionable aſſurance of theſe two things. 1. That the Religion in groſſe (which Tradition on all hands agrees to have been delivered) is divine, and hath been more then ſufficiently proved to be ſo. 2. That one of the ſpeciall doctrines of this Religion, is her authority ſo far extended. I ſay this aſſurance muſt be firm, and unqueſtionable in both theſe points; for if it be only probable,

though in never so high a degree, I was not able to comprehend how that which is built upon such a ground, could be absolutely firm and unquestionable.

3. To demonstrate therefore the former point; viz. concerning our assurance of the divine originall of Christian Religion, I suppose this for a ground, *That from sufficient principles, reason can conclude certainly and necessarily:* which not being to be denyed by rrason, I adde that the principles to be laid by reason as a ground of this our assurance are, 1. The consideration of what a nature those miracles were, (which that they have been wrought we have from Traditfon not only assurance, but the highest degree of assurance that Tradition can almost afford.) 2 Of what a nature *Christian Religion* (delivered by an equally assured Tradition) is, for the confirmation whereof such miracles were wrought. These two principles, as they give mutual vertue each to other, and both of them together do necessarily conclude all that we desire to demonstrate, so they ought not easily be disjoyned. For first, some of the same effects, which in Christianity we call true miracles, no doubt, have been wrought in places where a false Religion hath been professed. And on the other side every Religion wherein there is no impiety is not necessary to be esteemed of divine originall. But when can it be demonstrated that true miracles have been wrought for the asserting of a Religion; and that that Religion teacheth supernaturall doctrines of holyness, piety, ju-

juſtice, &c. then nothing can in reaſon be objected againſt it.

4. In the preſent caſe therefore; 1. Concerning Miracles wrought by Chriſt and his Apoſtles &c. (to the end that I may only point at theſe things, ſince it is not my preſent purpoſe to ſpeake of this argument, but only as a preparation to my information concerning the churches authority and Reſolution of Faith) we may conſider as in this number of miracles, 1. Propeecies in the Old Teſtament brought to us by moſt aſſured Tradition, wherein we find expreſſely foretold, that the *Meſſiah ſhould come before the Scepter was departed from Judah*, that is, before the particular Commonwealth of the Jews was deſtroyed; that he ſhould teach a new Covenant to be *written not in Tables of Stone*, but *in the hearts of Gods people*; that he ſhould confirm this Covenant by the ſame Miracles which our Saviour actually wrought; that the Gentiles, (after the death and glorification of the Meſſiah) ſhould be received into this Covenant, and the Jews for their infidelity rejected, &c. 2. Stupendious miracles apparently wrought by Chriſt and his Apoſtles; to which, becauſe they were but a few perſons, and therefore, leſt the narrowneſſe of the ſcene ſhould prejudice their authority, we may ad a continuance of the like miracles performed by the ſucceſſors of the Apoſtles in all the parts of the Roman Empire, and by a world of perſons, learned and unlearned, men and women, &c. None of which could have been performed by any in-

ſeriour naturall agent known of us, and therefore either by God himſelf immediately, or by good ſupernaturall ſpirits at leaſt.

5. In the ſecond place for the doctrines and precepts of Chriſtianity, the former are indeed many of them above the reach of naturall reaſon, but not directly againſt it, conducing very much to the glory of the divine incomprehenſible Majeſty; and the latter directing mankind in the moſt perfect manner imagineable to glorifie God, to renounce, defie and contemn wicked Spirits, teaching men to performe all duties of juſtice and charity to all manner of perſons reſpectively, to preſerve peace and tranquility in the world, and laſtly to perfectionate every ſingle perſon in ſobriety, chaſtity, &c. after a manner more then humane; ſo that if man be capable of being elevated to a felicity beyond nature, this is the onely Religion worthy to bring him to it.

6. From theſe principles, reaſon may conclude moſt aſſuredly. 1. That ſuch miracles were certainly wrought, many of them, immediately by an omnipotent power; and the reſt at leaſt by good Angells, as Gods Miniſters; ſince it is impoſſible that wicked Spirits ſhould be willing to ſtrain themſelves ſo far on purpoſe to teach mankind to love and glorifie God ſo hated by them, to encourage them in the learning and practiſe of vertue and holyneſſe, and, in a word, to induce them to hate, renounce, and deſtroy the Kingdome of *Beelzebub*, the *Prince of Divells*. 2. *That ſuch a Religion*, which moſt aſſuredly ha's been atteſted

teſted by ſuch miracles, is moſt true. 3. That by conſequence, ſince this Religion expreſſely ſayes ſo, it is moſt neceſſarily to be embraced, being propoſed by ſuch a witneſſe and proponent, as God in that Religion ha's declared to have received commiſſion from him, and authority for that purpoſe. And this Proponent is (as after the ſpending of many thoughts and much time, before I could free my ſelfe from many prejudices and misinformations cauſed by education, &c. by the goodneſſe and mercy of God I came at laſt evidently to perceive to be) the *preſent Catholike Church.*

CHAP. XXVII.

Proofes out of Scripture &c. for the Churches authority.

1. THe speciall grounds, from whence to mine own full satisfaction, I collected this assurance, *That the Church alone was that divinely authorised proponent, from whom I was to receive divine Revelations, and these in the sense that she received and proposeth them*; as likewise the method and manner according to which, as distinctly as I could, I first gave an account to mine own understanding, and now to others, were as follows.

2. It having been before declared, and conformably testified by all kinds of antient Ecclesiasticall writers, 1. *That the doctrines and formes of practise of Christian Religion were by the Apostles with great care and assiduous inculcations firmly setled in all Churches by them founded and established:* To which form other Churches, by their successors converted, generally conformed themselves, as *Tertullian* (*de Prescrip.*) saith, *The Apostles founded Churches in every City, from which* (Churches) *other Churches afterward did borrow the Faith delivered, and the seeds of doctrine.* 2. *That Religion* was thus setled chiefly, and indeed only by Tradition, the books of Scripture having been written only occasionally, and though they comprehend in generall the principall points of Christianity, yet it is very briefly,

briefly, obſcurely, with ſeeming contradictions, and diſperſedly; whereupon it is that they do often refer us to the profeſſion and practiſe of the church. Hence in evidence of reaſon it will follow, that he that would inform himſelf of Chriſtian Religion, muſt have recourſe thither where it ba's been depoſited, and that not ſimply in words, but withall the ſenſe of thoſe words, and the very life of them in practiſe; and this depoſitary is by all acknowledged more or leſs, to be the Catholike church: For even thoſe, who make it a part of their Religion to oppoſe the authority of the Catholike church, yet acknowledge that they have received the Scripture (that is, all the Religion which they have) from her and her authority.

3. Hence it will follow, that that man that ſhould either look for Chriſtian religion where it is not, or expect to find it entire where there was no intention to include it in its whole latitude, or hope to aſſure himſelf of the clear ſenſe of it, where it is ſet down often obſcurely, almoſt every where obnoxious to variety of interpretations, would certainly not follow the conduct of his reaſon.

4. Notwithſtanding, if the imputation of unreaſonableneſs were the only effect of ſuch an indiſcreet way of information, there is no proud man (and pride, or impatience to ſubmit to authority *is the root of all hereſie and Schiſm*) but would eaſily perſwade himſelf to deſpiſe ſuch an imputation; yea he would take a pleaſure in oppoſing himſelf and his own reaſon ſingle, not only to one, but many ages of men, that ſhould

it more reasonable to relye upon authority for that, which cannot be believed, but upon the only motive of authority. There is therefore another effect far more considerable, then point of reputation, which is the utmost danger of eternall perdition in renouncing *one main doctrinall foundation of Christian Faith, which is the authority of the one, holy, Catholique Church of Christ*: which authority consists not only in delivering books of Scripture, or Traditionary doctrines, but in obliging all men to unity, both in feith and love, which is impossible to be had, except all men be obliged to the sense and interpretation which she proposeth, as received from her by the same authority from which she received the books or doctrines themselves.

5. A doctrine this is the most expresse in Scriptures, the most constantly asserted by Fathers, the only businesse of all Councells, the most freely without any contradiction embraced by all Christians before these times, (excepting only those, whom even the Sectaries of these times will call Heretiques or Schismatikes) and in these times by all that enjoy the name of *Catholikes*. In a word, a doctrine this is beyond all other traditionary doctrines propagated from the Apostles to these times, with the fullest universall consent of all Catholikes in all places, and of all times, of any one point in Christian Religion, or any one book of Scripture.

6. Among proofs out of Scripture, we will begin with the Old Testament (concerning which

which S. *Auguſtine* (in *Pſal.* 3. *ch.* 2.) profeſſeth that the Prophets foretold more often, & more plainly of the Catholike Church then of Chriſt himſelf, and the reaſon, he ſayes, was becauſe many Heretiques would ariſe that would perhaps ſpare the perſon of Chriſt, but none could be a heretike without withdrawing himſelfe from the authority and unity of the Church. Now the particular Texts which eſpecially S. *Auguſtine* makes uſe of to aſſert the churches Authority are theſe, *In the laſt days the mountain of the Lord ſhall be on the top of all mountains, and all hills ſhall flow unto her.* And *ſhe ſhall judge every tongue that reſiſts her in judgement.* And, *Kings ſhall walk in the light of the Church, and people in the ſplendour of her Eaſt.* Again, *That every Kingdome and Nation which doth not ſerve her ſhall periſh.* (*Iſa. c.* 2. 54. *and* 60.) That of the Kingly Prophet *David, Glorious things are ſpoken of thee, thou City of God.* That of the Canticles, *Thou art faire, and there is no ſpot in thee.* And that of the Prophet *Ezechiel, Thou ſhalt no more be called forſaken.* *Pſa.* 86. *Cant.* 4. *Ezech.* 37.

7. Proofs out of the New Teſtament are, *Behold I am with you alwayes unto the end of the world, Mat.* 8. upon which S. *Auguſtine in Pſa.* 70. & 10. thus infers, *The Church ſhall be here unto the end of the world. For if it ſhall not be here unto the end of the world, to whom was it that our Lord ſaid, Behold I am with you alwayes unto the end of the world? And what was the reaſon that it was neceſſa-*

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ry that there should be such speeches in the Scripture? Because there would in times to come arise enemies of the Christian Faith, which would say, Christians will continue for a certain space, after that they will vanish, and Idolls shall return, that shall return which was before.) Again *Mat.* 6. *Thou art* Peter, *and upon this rock will I build my Church, and the gates of hell shall not prevail against it;* And again, *Joh.* 14. *The Spirit of truth shall remain with you for ever.* And again, *Let both grow together unto the harvest.* And againe, *Mat.* 18. *If any man will not hear the Church, let him be to thee as a Heathen and a Publican.* (Upon which S. *Augustine* (*lib.* 5. *de Bapt.*) thus descants, *the which house likewise hath received the keyes, and a power of loosing and binding. Whosoever shall contemne this house, reproving and correcting him, let him, saith he, be unto thee as a Heathen and a Publican.*) And lastly, *The Church, which is the pillar and ground of truth.* 1 *Tim.* 4.

CHAP.

CHAP. XXVIII.

The validity of ſuch Texts, &c.

1. UPon theſe and other ſuch Texts of Scripture, joyn'd with Tradition and uninterrupted practiſe, the *antient Church* grounded upon her authority, the *antient Councells* their power of *anathematizing* all gainſayers, and the *antient Fathers* all their arguments and diſcourſes againſt all ſorts of Heretiques; *arguing thus, That* if the promiſes of Chriſt were true, *that his Church* ſhould continue for ever, and ſo continue, as that *ſhe* ſhould *alwaies be preſerved in all truth*, ſo that the gates of hell ſhould never prevail againſt her; *then* whatſoever *Herctiques* oppoſed, or Schiſmatiques ſeparated themſelves from the preſent Church, either gave Chriſt the lye, or acknowledged themſelves to be a Congregation exempted from theſe promiſes; *concluding* that no pretence could be ſufficient to warrant any man at any time to ſeparate from the Church, to which ſuch promiſes have been made. Hence that great *Alexander Biſhop of Alexandria*, (Theod. Hiſt. Eccl. l. 1. c. 4.) *We acknowledge one onely Church Catholique and Apoſtolique, which, as ſhe can never be rooted out, although the whole world ſhould attempt to fight againſt her, ſo ſhe ſurmounts and diſſipates all the impious aſſaults of Heretiques.* Hence likewiſe S. *Athanaſius, The Church is invincible, although hell it ſelfe ſhould oppoſe her.* Hence laſtly *Theophilus, God at all times af-*

fords the same grace unto his Church, namely that the body should be preserved entire, and that the poysons of hereticall doctrines should have no power over her. V. S. *Hierom.* Ep. 67.

2. Now if these *promises of Christ* be not both *infallible*, and likewise *absolute:* and unlesse the Church, to which such promises belong be not only *visible*, but by the weakest understandings discernable from all other *factions* and Congregations: and lastly, unlesse upon the same grounds that *all the Fathers* took advantage from such promises to condemn all *Schismes and Heresies* against the *Catholique Church of their times*, all *succeeding Catholiques* might with as much reason and justice from the same promises conclude as efficatiously against all following Heresies and Schismes; whatsoever hath been said by all these Fathers, especially the writings of S. *Augustine* against the *Donatists*, will prove to be the most foolish, impertinent, jugling discourses that ever were; yea that were too mild a censure; I should say, the most blasphemous and pernicious to Christianity: For by ascribing *to the present Church* respectively such *sanctity*, *authority*, and *indefectibility*, if such titles could not be warranted from *Scripture* and *Tradition*, all possible means of taking away scandalls and errours among Christians would be utterly lost; it would be unlawfull for any men to preach truth and piety, or reform vice: in a word, that fearfull comminatory *curse* in the Revelation would be converted into an *Evangelicall precept*, *Qui nocet, noceat adhuc, & qui in sordibus est, sordescat adhuc. Let him that doth mischiefe,*

proceed

proceed to do more miſchiefe ſtill, and let him that is filthy, be filthy ſtil, (*Apoc.* 22.) I might ad, *Et qui incredulus eſt incredulus maneat. Let him that is a disbeliever, take care that he continue a disbeliever ſtill,* for whoſoever reforms theſe things are *Heretiques* and *Schiſmatiques*.

3. But ſuch promiſes are too expreſſe in Scripture, the *Tradition* of them too conſtant and univerſall, the *Fathers* too good Chriſtians to leave any ſuſpition in mens minds, that they ſhould either lightly, imprudently, or wickedly make uſe of arguments to deſtroy *hereſies*, which in future times would be as proper, yea far more efficacious to deſtroy *truth*. Therefore *if all antiquity* conſpired to argue *thus*; *Chriſt* has expreſſely promiſed and foretold that his *Church* ſhall be *as a City ſet upon the top of a hill*: and that *he* by his Spirit will *be with this his Church to the end of the world*, in which Church notwithſtanding there ſhall be a mixture of *good* and *bad* till the day of Judgement, but however the *Church* it ſelf is *without ſpot or wrinckle*: Therefore it is a blaſphemy in *you Manicheans, Donatiſts, Pelagians*, &c. to ſay the Church of Chriſt was periſhed or inviſible, or a harlot, till *you* revived, reformed and purified it: I ſay, if the Fathers had reaſon from ſuch promiſes to argue thus in the ſecond, third, and fourth *Centuries*, *their ſucceſſours* had as good reaſon to make the ſame deductions from the ſame principles in the fifth and ſixth ages, and ſo downward till theſe very times. For, as *Chriſt is the ſame yeſterday, and to day, and for ever*, ſo likewiſe are his *promiſes*, and by conſequence ſo likewiſe is his *Church*, ſince

he ha's engaged his omnipotence to make good such his promises to his Church untill the worlds end.

4. If not, *Let those* that forbid such a method of arguing, name how long a time, and how far those *promises* are to be extended: Let them name the Climactericall year when the effect of them is to cease, or what constellation ha's over-ruled the operation of Gods holy Spirit. To conclude, let them give some reason why the *Donatists*, (who though in all points of Christian Doctrine agreed with the Catholique Church, yet because, for I know not what pretended *misdemeanour* of *one Bishop*, they separated from his *Communion*, and afterward from all those that communicated with *him*, that is, the *whole Church*,) are therefore so higly condemned by the *Fathers* for this their Schisme, that they professed the same heaven could not hold them both, yea that *Martyrdome* it selfe could not blot out that crime: What priviledge can all those *Sects of this age* alledge for themselves, that the same arguments and judgements of the *Fathers* should not be applied to *them, who*, to their Schisme from charity, have added a division from, and contradiction to not only the *Catholique Church*, but all manner of Congregations præexistent in so many points of doctrine and faith of so high importance?

5. I confesse I could not imagine what could be opposed to this; and therefore I could not but conclude that the *antient Fathers Logick* was concluding; yea that such unanswerable *arguments* of theirs, were powerfull *means* preordained by *Christ* for the accomplishing of his good

good promiſes to his Church, inaſmuch as by them the *gates of Hell*, that is (as ſeverall Fathers expound) *Hereſies* have been ſo far from prevailing againſt the Church, that *they* are utterly vaniſhed, and the *Church* built upon that *Rock* which gave *Peter* that his new name, continues firm and unmoveable, and no doubt will do ſo to the end of the world, whatſoever engines of cunning, malice, or rebellion, the *Calviniſts* and other bloudy Sects do raiſe againſt *it*, to batter it with greater violence then ever before.

6. I am the more confirmed in joyning thus with the Fathers, becauſe I perceive that they, yea that one ſingle *Father of the firſt magnitude (S. Auguſtine)* ha's already anſwered all the moſt conſiderable arguments which the *Proteſtants* of theſe times are ready to borrow of *their Fathers the Donatiſts, &c.* to deſtroy the authority of the Church: *He* ha's already cleared the objection from the example of the *Jewiſh Church* reduced to ſuch an almoſt inviſible eſtate, that there were left no more then *ſeven thouſand men* (and thoſe hidden) *which had not bowed the knee to Baal.* And from that ſpeech, *When the Son of Man comes, ſhall he find faith upon earth?* and, *Come out of Babylon my people*, and from the example of that great Eclipſe in the Catholique Church, during the *interregnum* of Arianiſme. *S. Aug. collat. poſt. con. Don. cap. 20. id. l. 81. quæſt. qu. 61. id de Un. Eccl. S. Hier. con. Lucif. S. Aug. Ep. 48.*

CHAP. XXIX.

The Objection from the overflowing of Arianisme in the Church, answered.

Mr. Chillingworth's *objection, That Christs promises are conditionall, answered.*

1. *THis last objection* concerning Arianisme, because even *the-now-English-Protestants* think they have great advantage from it, I am not in so much hast to draw towards an end of this conclusion, but I can be content to set down S. *Augustin*'s answer to it, with a short Appendix. It seems the *Donatists* took the advantage from some hyperbolicall language of S. *Hilary* concerning the great deluge of *Arianisme* upon the Church, to enervate the promises of *Christ*, concerning the extension and duration of it. To this S. *Augustine*, *Ep.* 48. thus answers, *That time, concerning which Hilary wrote, was such, that thou hast thought that thou mightst privily assault such a number of divine testimonies, as if the Church were perished out of the world*, &c. Hilary *therefore either blames only the tares, which were in the ten Asian Provinces, and not the wheat: or he thought fit therefore the more profitably, by how much the more vehemently, to blame the wheat, which by some default was in danger. For even the Canonicall Scriptures have this custome in reprehensions, that the word seems*

to

to be addreſſed to all, when it reaches home only to ſome few.

2. For confirmation of this anſwer of S. *Auguſtine* it may be obſerved, 1. *That* the violent brunt of that *Perſecution* of the *Catholiques* by the *Arrians* laſted ſcarce *four years*, namely from the *Councell of Ariminum* to the death of the *Emperour Conſtantius*. 2. That during that time the *Weſtern Churches* felt little change by that *Perſecution*. 3. That thoſe who ſubſcribed the cunningly contrived *Creed* at *Ariminum* did not intend to prejudice thereby the faith of the *Councell of Nice*, ſince the *new Creed* was capable of a Catholique ſenſe. 4. That even in the *Eaſt* very many glorious Catholique Biſhops ſurvived the fury of the Arrians 5. That the ſucceſſion of Catholique Biſhops was ſo far from being interrupted thereby, that S. *Hicrome* who lived neer thoſe times, profeſſeth that in his daies there was not one Biſhop in the *Catholique Church* that was not a legitimate ſucceſſor of thoſe *glorious Prelates* of the *Councell of Nice*. From all which conſiderations we may rationally collect, that *our* Lord in this example gave a warning to the *Rulers of his Church* to be vigilant to prevent the like dangerous *Hereſies* for the future; but withall to be confident in his *promiſes*, ſince *he* had been ſo carefull to perform them, that when *Hereſie* had all imagineable advantages, yet *he* provided ſo for his Church, by putting an end to thoſe tentations, that the ſucceſſion of lawfull Biſhops was not at all interrupted by them.

3. Beſide theſe, Mr. *Chillingworth* produceth an engine (his friends know from what

forge) to invalidate, as he believed, all manner of advantage, which *Catholiques* reap from the *promises of Christ*, concerning a perpetuall succession of his Church, by saying, *that those promises are onely conditionall*, viz. If Christians would make use of, and improve those meanes that Christ had left for the propagation of his Church; otherwise not.

4. But hereto the *answer* is very ready, For 1. All that is alledged is spoken meerly *gratis*, there being no warrant from any circumstance in those *Texts*, wherein such promises are contained, for such an interpretation; and therefore when *plain Texts* are, and have been interpreted in a *sense absolute* by all Catholiques of all times, a new unnecessary interpretation will certainly find no entertainment with any, unlesse it be *such as make antiquity a prejudice to truth*. 2. *M. Chillingworth* applies this interpretation to future times onely, not to passed or present; so that thereby it shakes onely *our hope* for succeeding times, not *our faith* for the passed or present; and therefore it is not availeable in the dispute in hand, concerning the *Roman Catholique Church*, which all *English Protestants* acknowledge to be a *true Church of Christ*, defective in no necessary truths, all the fault being *her superabundance*.

5. And for this reason it was that generally he was blamed, and I *my selfe* have often taxed *him* for serving himself of so scandalous, and as we thought, so useless an interpretation. But upon more serious consideration,

ration, I judged not *him* unreaſonable for it, but my *ſelfe*, and others not quick-ſighted enough to perceive the neceſſity *he* had (though he never diſcovered himſelfe plainly to any man, as far as I know) to make uſe of ſo deſperate a *gloſſe*: For doubtleſs he ſaw clearly, that if there were ſuch *abſolute Promiſes* of *indefectibility* and *divine aſſiſtance* to the *Catholique Church*, none could with any juſtice challenge them, but the *Roman Church*, ſince *ſhe* only appropriates them to her preſent Communion, *all* others laying down their *claim*. The ſpeciall allegations which *ſhe* may produce, to prove her ſelf in a ſpeciall manner intereſſed in theſe promiſes I ſhall take notice of in the laſt concluſion. Laſtly S. *Auguſtine* will afford us a ſatisfactory anſwer, who, to the like objection of the *Donatiſts* (viz. *Men would not perſevere, and therefore Chriſtian Religion hath failed out of all Nations, except only the party of* Donatus:) Anſweis him, *As if the Holy Ghoſt was ignorant what would be the future wills of men, which yet foreſeeing notwithſtanding foretold that the Church of Chriſt ſhould endure for ever. De unit. Eccl. c. 12.*

CHAP. XXX.

The generall ground of the Churches authority, viz. *Christs promises. The severall subjects and acts thereof.*

1. TO return therefore to the *authority of the present Catholique Church*, by vertue of which *she* obligeth all men in her communion, not only to receive the Scriptures from *her, as a depositary* of them, but the true interpretation likewise of them preserved by her, together with all other Traditions, as much as concerns the substance of Christian Religion: This authority seems to be grounded especially upon the promise of *indefectibility*: an *indefectibility*, I mean, of *the Church considered as one body* composed of parts *ruling* and *obeying*, teachers and persons instructed, as *S. Paul* describes the Church, as it is to continue to *the perfecting of the Saints: (Eph. 4.)* Not as Mr. *Chillingworth*, who would make our Saviours meaning to be no more, but *that* till his second coming his Gospell should not be so utterly rooted out of the world, but that somewhere or other there should be some that should professe it.

2. By vertue of this promise, the *Church* is assured 1. not to be deprived, neither of any *necessary truths*, nor of *lawfull Pastors* to teach those necessary truths: when I say *necessary*, I mean *not absolutely necessary* to every single person, considered in any circumstance, exigence, or extremity (as Mr. *Chillingworth* and

Doctor

Doctor Potter &c. through their whole books underſtand it, whether miſtaking *their adverſaries*, or no, I thought it unneceſſary to trouble my ſelf to examine; but I am ſure, without any prejudice to the eſtabliſhed doctrine of the Church, which remains untouched, though all the inferences which they would make from ſuch a notion of the word *neceſſary* were allowed them,) but I mean *truths neceſſary* to the conſtitution of a glorious *viſible Church*, which muſt be furniſhed with a world of *Doctrines* and *Orders*, which to all ſingle perſons are far from being neceſſary to be believed or known, much leſſe to perſons wanting abilities, or means, or time to be inſtructed. 2. *She* is ſecured from Schiſme or Hereſie; for remaining to the worlds end, *one holy Catholique Church* (as we profeſſe in the *Creed*) how can ſhe be divided from her ſelf, either in Faith or Charity? For unleſſe all *Biſhops* in *Councells Oecumenicall*, and indeed *all Chriſtians* ſhould conſpire to renounce that truth to day, which they believed yeſterday, how can novelty or hereſie enter univerſally into the Church, under the notion of Tradition?

3. Concerning the *ſubject* of this *authority*, the *principall ſubjects* are indeed the *Governours* and *Paſtours of the Church*, with whom *Chriſt* hath promiſed that *he* will be to the end of the world: But the *adequate ſubject* are all *Catholique Chriſtians*, as well *inſtructers* as *inſtructed*: ſince Tradition is continued by them both, ſhining in the doctrines taught and received, in devotions exerciſed, and in outward practiſes and ceremonies celebrated by all Chriſtians.

4. Now

4 Now of this authority of the Church there are, generally speaking, *two acts*, 1. *An Obligation* lying upon all Christians to acknowledge *that doctrine* to be true and necessarily to be believed, and *those practises* necessarily to be conformed to, which are taught and received by the *whole Church*: and all this upon penalty of being accounted *Heretiques*, that is, no members of the Church, and therefore by consequence divided from *Christ the head* of the *Church*, which inspires life into it here, and will glorifie it hereafter. 2. A *coërtion*, or infliction of spirituall penalties and censures, as *suspensions*, *deprivations*, *excommunications* &c. on those that persist stubbornly in opposing those truths and practises. And this belongs to the *Teachers* and *Governours* of the Church, more or lesse, according to their severall qualities: For every *Parish Priest* ha's some degree of this coercive power over his flock: every *Bishop* over both Priests and severall congregations within his Dioceſſe ha's more: every *Metropolitan* a yet larger power: A *Provinciall Synod* above a single Bishop or Metropolitan &c. And in conclusion, the *supreme Ecclesiasticall tribunall* is a *Synod Oecumenicall* lawfully called, confirmed, and *some adde*, universally received by all Catholique Churches, that is by their Prelates, from which there is no appealing; for if there were, all authority would be vain, enjoying the name, but without any effect, or use

See Bacon Analys. fid. & Cellot. de Hier. Eccl lib. 4. c. 10. & 12. Syst. fidei ca. 23. & infr. ca. 33.

uſe at all, as ſhall be ſhewed hereafter.

5. Concerning the *former act of Eccleſiaſticall authority*, (*viz.* an Obligation lying upon all Chriſtians under pain of Hereſie to receive the doctrines and practiſes of the univerſall Church) that it is in the Church antecedently to a *generall Councell*, appears by this, namely, *that* there were in the Church very many *Hereſies* taken notice of, acknowledged for ſuch by all Catholikes, and diſſipated before any *generall Councell* had been called, as the *Eccleſiaſticall hiſtory* & S. *Epiphanius* will aſſure us. And this is grounded 1 *Upon evident reaſon*, for what is *hereſie* (αἵρεσις) but a relinquiſhing of a former received opinion or practiſe, and the *choice* of a particular new one? an act this is which implies an extreme contempt of the whole myſticall body of Chriſt, and a preferring ones own ſingle judgment or wilfullneſſe before whatſoever els is prudent or ſacred in the world. 2 *Upon expreſſe Scripture*, for S. *Paul* commands the *Theſſalonians*, and S. *John* all Chriſtians to abſtain from the converſation of, and not ſo much as to bid *God ſpeed* to all *diſordinate walkers*, ſwerving from the rule eſtabliſhed, and all introducers of novelties in the Church: Yea S. *Paul* ſayes, that an *Heretique*, even before the Biſhops cenſure, *is* (αὐτοκατάκριτος) *condemned by himſelf*, that is (as ſeverall Fathers expound it) voluntarily and by himſelfe *ſeparated* from the body of the faithfull; ſo that the ſolemn excommunication of the Biſhop againſt him may ſeem to be onely a ratifying of that mans cenſure againſt himſelfe: For I conceive it can hardly be affirmed of

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all *Heretiques* in generall that they are (*αὐτοκατακριτοι*) *self-condemned*, that is professing and maintaining errors against their own conscience and knowledge.

6. Now this *authority residing in the whole body of the Catholique Church* (I must adde, *of the present Catholique Church*) has been in all times preserved so inviolable, that besides the fore-cited testimonies of the *Fathers*, *this observation* will sufficiently justifie it, viz. *That there was never in any age of the Church* (as far as I have been able to inform my selfe) *any one single person esteemed a Catholique, that ever either spoke against, or in the least degree censured, or seemed to render suspitious any doctrine or practise universally believed or received by the Catholique Church during the time that he lived.* Many Fathers have been very bold and eager against abuses and errours *particular*, some of them perhaps too largely dispersed; but never any of them, whether private person or Governour, learned or unlearned, *taxed the Church* either of *errour* in doctrine, or of *superstition*, *prophaneness*, or any other enormity in practise: Many of them have earnestly called for a *free Councell* to reform particular disorders and errours in the lives and writings of both Clergy and Laity (sometimes not sparing *Popes* themselves) but never to have the Church it self to alter any of her doctrines, or to change any of her practises, upon pretence that they were condemnable.

7. I know the severall *Sectaries* of this present age are in this occasion alwaies ready to object

object the only one blameable action of that glorious *Father* and *Martyr* S. *Cyprian*, I mean *his* contestation with the Pope, and opposition to the generall Apostolique Tradition and practise of the Church in *non-rebaptization of Heretiques*. *They* neglect, forget, and by their practises condemn that most *Christian Spirit of Vnity and Charity*, which shined in *him* toward those that differed from him in this point, and (as if *his* errour had been his only vertue) acknowledge him only an example to be imitated in his fault, not considering what probable excuses there are to qualifie that single fault of his, to which qualifications, *they* in none of their so many rebellions can pretend to: as 1. *That* the generall practise of the Church against him did not appear to *him* so evident, but that *he* could alledge examples, not only of the African Churches, but severall in the East likewise, as *Cappadocia*, *Phrygia*, &c. as *he* was informed by *Firmilianus* in his Epistle to him. 2. *That* he himself begun not this novelty, but could justifie the Tradition of it for severall successions, at least as high as the times of *Agrippinus* one of his Predecessours. 3. *That* no *generall Councell* had determined any thing against him. Yea S. *Augustine* (before quoted) confidently professeth, that if S. *Cyprian* had survived to the time of the Councell of *Nice*, he would no doubt have relinquished his opinion, and submitted to the Councell.

8. By this objection borrowed from antient Heretiques, it appears, that as in *the Catholique Church* there is a Tradition and Succession of *truth*, *so in heresies* likewise of errour, the latter

Heretiques

Heretiques borrowing from their Predeceſſors (though not Predeceſſors in their particular opinions) the ſame arguments and pretences that formerly have been without ſucceſſe made uſe of againſt the Catholique Church: ſo zealous do ſuch men ſhew themſelves to uſe all endeavours to renounce that precious *legacy* of *unity* and peace, which our *Saviour*, ready to relinquiſh the world, ſo tenderly bequeathed to his Church.

9. Then for the *ſecond act of Eccleſiaſticall authority*, (viz.) *a power coercive and judiciary reſiding in the Church-governours reſpectively, and ſupremely in generall Councells, lawfully conven'd, approved, and accepted: this authority* the primitive times, and all ages ever ſince have acknowledged to be grounded upon the inſtitution and promiſes of Chriſt, and practice of the Apoſtles mentioned expreſly in Scripture, *Act.* 15. & delivered likewiſe by univerſall Tradition, both orall and practicall, v. g. *Tell the Church, and if he will not &c.* And, *whereſoever two or three are gathered together in my name, I am in the midſt of them.* And, *The Apoſtles and Elders were gathered together to conſider about the matter*, viz. in the firſt generall Councell, concerning the controverſie about *Moyſes* his law &c,

10. And here likewiſe may be verified a like obſervation to the former; viz. *That never any one of the Fathers of the Church did ever cenſure, much leſſe contradict or diſobey the deciſions, orders or decrees of any legitimate Councell in their own or former times.* Yea I think I may hereto add ſomething to the utter ſhame

and

and confusion of the contrivers and propugnators of the late *Heresies* and *Schismes*, viz. *That though most of the antient Heretiques, after a Councell had condemned their opinions, did indeed refuse to submit to their own condemnation: Yet I think, there cannot be found in Antiquity the example of one Heretique that ever began to publish a Heresie against any doctrine that had formerly been declared by a generall Councell. Such a supereminent degree of Rebellion we must acknowledge to be due, and to be appropriated to* Luther, Calvin, &c. viz. *to tread under foot all kind of Ecclesiasticall authority, not only of the present, but all former times likewise.*

11. I shall defer the consideration, how admirable and only effectuall a *means of unity* among Christians is the *authority of the present Church*, and reverence of *generall Councells*, so unanimously acknowledged by all the antient Worthies, Fathers, Doctors and Martyrs; insomuch as the more eminent in learning and sanctity that any of them have been, the more earnest Champions have they been of the Churches authority But the proper season to enlarge my self upon this subject, will be when I have taken into consideration the contradictory doctrine of Protestants, concerning power *of interpreting Scriptures*, and *judging controversies*.

CHAP.

CHAP. XXXI

Authority of the Christian Church compared with that of the Jewish.

1. BEfore I leave this argument of the grounds of the Churches authority (and the foundation thereof, *viz.* Christ's promises of *indefectibility &c.*) because objections against it are frequently taken out of the *Old-Testament*, namely from a comparison with the *Jewish Church*, which though it enjoyed great promises, did notwithstanding fall into a generall corruption, *both in faith and manners:* It will not be amisse to set down for what reasons I rested satisfied, that none of those arguments ought to have any effect upon me, to shake my acknowledgement of the authority of the Christian Church so unalterably grounded, and so universally submitted to.

2. The first reason was, because the *Jewish Church* had not such promises of *indefectibility* and security from *Heresies*, as the *Christian* Church apparently has. It is true, the *Patriarch Jacob* propheſied, that *the Scepter should not depart from Judah, nor a Lawgiver from between his knees till Shiloh came.* But this promise, I assured my self, respected only the outward policy of the *Jewish Nation*, which was to remain in a distinct government, not swallowed up by other governments, but openly governed by its own laws, as a Commonwealth, plainly distinguishable from others till the

the coming of the *Messiah*. 2. They were not furnished with those means of preventing and condemning of Heresies that the *Christian Church* enjoyeth. For the understanding whereof, I conceived that the *Civill* and *Ecclesiasticall Law* of *Moyses* was to be considered in two respects. *first* in the plain litterall sense, and so it differed not much from the lawes of other Kingdomes, *the end* thereof being *worldly happinesse*, which is only in expresse words proposed in that law. *Secondly* in a spirituall, allegoricall and typicall sense, and so it had immediate influence upon the conscience and inward acts of the soul, which later sense was taken notice of only by extraordinary persons, *as Prophets &c.* Now for the *execution* of this law in the literall outward sense and notion of it, God left sufficient authority in the Priests and other Magistrates, threatning every one with death that opposed their sentences and decrees. And for the explication of any emergent difficulties, God left the *Sanedrim* together with a succession of Scribes, *from whose lips the people were* ordinarily *to seek knowledge*: Insomuch as *our Saviour* speaking of such *Scribes* sayes, *They sit in Moyses his Chair; whatsoever they command you to observe, observe and do it*, *Mat.* 23. But if we observe the dependance and limitation of that speech, the meaning will appear to be, *that* for the outward practises of *Moyses* his law, the Jews were to submit themselves to the established authority, yea even when *they* interpreted that law to the peoples disadvantage, as they did in the case of *tythes* mentioned by our Saviour in consequence

quence of the former speech, including herbs as *Mint*, *Commyn*, &c. among the Species tythable, which *Moyses* his law did not expresse, nor necessarily imply.

3. *Such authority* the *Priests*, *Scribes* and *Pharisees* had to explain the Precepts of his law for outward practise: But as for *spirituall points of belief*, *Prophecies* or internall sanctity, it does not appear that they much medled with them, not one decison of the *Sanedrim* can be produced concerning such matters. Indeed who should be the interpreter of such doctrines? There were among them two principall factions, the *first* of the Nobility, that is, Priests, and those were generally *Sadduces*, as *Josephus* informs us: the *other* that popular faction of the *Pharisees*. Now I suppose the *Sadduces*, who denied the immortality of the soul, the existence of Angells &c. were very incompetent Judges in spirituall matters, and yet the authority was principally in their hands: As for the *Pharisees*, they were the more *Orthodox* of the two, but wanted authority. And to shew that neither party pretended that points of such a nature were within their cognizance, it is observeable, that neither of them extended their power to the condemnation or excommunication of the other for such differences; For for such trifles as heaven or hell, &c. they gave free liberty of conscience to every one to believe what and how much any man thought fit. Therefore surely our Saviour never intended to extend the forecited Text to such decisions of the Scribes: For then the people had been obliged to have submitted to that decree of theirs,

viz.

viz. that *he ſhould be excommunicated that confeſſed Chriſt to have been the Meſſiah.* Which *Decree* of theirs, though it ſeems to be about a principall *point of Faith*, yet the ground of making *it* was not to determine points of that nature; but becauſe they believed, or at leaſt ſaid that they believed, that *our Saviours* deſign had been *to deſtroy the law of Moyſes and the Temple*, and all the Rites which *Moyſes* gave to the Jews, therefore as externall Magiſtrates, they provided by ſuch a decree againſt ſedition and rebellion.

CHAP. XXXII.

Enquiry concerning the extent of the Churches authority.

How Stapleton *ſtates this point.*

1. AFter the having examined the grounds of the Churches authority, which appeared to me both as firm in themſelves, as the expreſſe *word of God*, the *promiſes of Chriſt*, and the Prophecies of the Old Teſtament could make any thing firm; and likewiſe as *evidently certain* to my underſtanding as the univerſall acknowledgement of all Chriſtians in the Catholique Church, atteſted by the continuall profeſſion and practiſe of all ages of Chriſtianity, the quotations, yea whole volumes of *Fathers*, and the concurrence of all Councells, Provinciall, Nationall, and Oecumenicall, could render any thing that was delivered before our times aſſured to any man: In the *next place*, I took into conſideration the

the *extent* and *latitude of this authority*, how far it did necessarily oblige all Christians to submit to it; and what manner of submission is required respectively to the doctrines, Rites, Reformations, &c. decided by the Church.

2. Now this enquiry I made, not with any designe to make choice of any particular opinion among learned Catholiques to adhere to in opposition to any others (for being a Catholique, I was resolved to be an *obedient son of the Church*, and *onely* of the Church) but to the end, that by instructing my self, how much more easie some *Catholique Doctors* of unquestionable integrity had made the bonds, whereby the *Church* restrained all in *her Communion* (contrary to that conceit which I, whilst I was a *Protestant* had entertained, when I opposed the *Churches authority* under the School-notion of *infallibility*, and that notion extended to the utmost importance of the word) I might clearly perceive my selfe, and if occasion were, discover to others (especially of my own country) that the exceptions and advantages which we have against the *Roman Church*, proceed only from our misunderstanding of her necessary doctrines, or at most, that all the efficacy they have, is only against particular opinions and inferences made by particular Catholique Writers.

3. I did not search for the most qualified sense of the *Churches authority* in the writings of *Occham, Almain, Major*, no nor of the most learned spirituall *Gerson, &c.* partly because some of those Writers are obnoxious to be excepted against, and all of them wrote before the *new*

Schismes

Schiſmes gave *Catholiques* the oportunity to ſtudy this controverſie more exactly. I had recourſe therefore to writings publiſhed ſince the *Councell* of *Trent*, and abſtaining from relying upon the ſuſpitious moderateneſſe of *Caſſander*, *Padre Paulo Veneti*, *Picherellus &c.* I fixed upon the judgement of our learned *Stapleton*, a man ſeldome cited, either by *Cardinall Bellarmin*, *Perron*, *&c.* without a teſtimony of his profoundneſſe, perſpicuity, and integrity, and without the leaſt ſuſpition from any Catholique of tergiverſation, partiality or unſoundneſſe.

4. This ſo approved *Doctor* in thoſe books which *he* wrote purpoſely upon this ſubject, being to determine this *Queſtion*, viz. *An Eccleſiæ vox & determinatio ſit infallibilis?* that is, *Whether the voice and determination of the Church be infallible?* gives an exact explication of the true ſtate of the controverſie in ſeven obſervations (called by him *Notabilia*) which are in brief, as followeth. *Stapl. lib. de Princ. Fid. doc. Contr. 4. Qu. 2.*

1. *That the Church does not expect to be taught by God immediately by new revelations or enthuſiaſmes, but makes uſe of ſeverall means and diligent enquiry, as being governed not by Apoſtles, who received immediate revelation, but by ordinary Paſtors and Teachers.* 2. *That theſe Paſtours in making uſe of theſe ſeverall means of deciſion, proceed not as the Apoſtles did, with a peculiar infallible direction of the Holy Spirit, but with a prudentiall collection, not alwaies neceſſary.* 3. *That to the Apoſtles, who were the*

firſt

first Masters of Evangelicall Faith and founders of the Church, such an infallible certitude of means was necessary: not so now to the Church, which pretends not to make new Articles of Faith, but only to deliver what faithfully she received, and in some cases to adde explications. 4. *That in conclusions notwithstanding, though drawn from means and arguments sometimes of reason and humane documents, the Church is infallible, Prophetically, and by the holy Spirit's assistance, in some sense divine.* 5. *That the ground of this difference is, because the Church teacheth not Philosophically, and by rules of art, but by an authority conferred by Almighty God. Hence in Councells we see their Decrees and Conclusions, but not alwaies their proofs and arguments.* 6. *That this manner of deciding in Councells was necessary, first in respect of ignorant persons, because they being rude and infirm, could never be secure of their belief, if it were to depend on medium's and principles which they could not comprehend: and secondly in respect of the learned, among whom there would be no end of disputing, if it were permitted to them to examine, whether the Principles upon which Councells build their Conclusions were firm and concluding enough. In a word, otherwise Religion would not be faith, but Science and Philosophy.* 7. (To set down his words at length) *We must observe, that to the Churches infallibility in teaching, it is sufficient that she be infallible in the substance of faith, in publique doctrine, and things necessary to salvation. This is manifest, because*

this

this is the end of the infallibility given, viz. For the consummation of the Saints, and the edification of the body of Christ, that is, to the publique salvation of the faithfull. Now God and nature as they are not defective in necessaries, so neither are they superabundant in superfluities, neither is the speciall Providence of God to be deduced to each particular: The which Providence as it doth permit many particular defects in the Goverument of the Universe, and this for the beauty of it, as S. Augustine *(de Civ. lib. 11. cap. 18.) observes: so likewise doth it permit many private errours in the Church, and even in the most learned men an ignorance of many things not necessary, and this not onely to shew a beauty in opposition, but for the salvation of the Teachers, to whom it is expedient to be ignorant of many things; that in this regard power may perfected in weakenesse, that is, may be repressed from pride.* Thus *Stapleton* with great solidity, and likewise with much becomming wariness states this Question.

N. CHAP.

CHAP. XXXIII.

Upon what grounds Stapleton *may be conceived to have ſtated this queſtion, with more then ordinary latitude.*

1. TO this determination of *Stapleton*, I will ſubjoyn the thoughts I had during my debate with my ſelf about this great and moſt important controverſie; together with the grounds upon which I believed that he had been more moderate and condeſcending in this point, then generally other Catholique Controverſiſts are.

2. But firſt by the way it may be obſerved, that when *he* ſpeaks of the voice and determination of the *Church* in the *queſtion* propoſed, *he* means the *decree of the Church* ſpeaking in a *generall Councell* repreſentatively, in which, ſayes *he*, the *Church is infallible*, namely with that *reſtriction* expreſſed by him in his laſt obſervation, viz. *in delivering the ſubſtance of Faith, in publique doctrines, and things neceſſary to ſalvation.* Other Catholiques there are which in this matter ſpeak more reſtrictively then *Stapleton* hath expreſſed himſelf: as, to name one *Panormitan*, (whoſe words and opinion, though for the moſt part diſclaimed by Catholique Writers, yet not hitherto cenſured by any that I know, as hereticall,) they are theſe. *Although a generall Councell repreſent the whole univerſall Church, yet in truth the univerſall Church*

Panorm. C. ſignif. ext. de Elect.

Church is not truly there, but only representatively, because the universall Church is made up of a Collection of (all) *believers, and that is that Church which cannot erre. Panormitans* meaning (to make his words tollerable) I conceive is, *That* the *decrees* of a *generall Councell* are not absolutely and necessarily to be acknowledged the *infallible Doctrines of Faith*, till they be received by all particular Catholique Churches, because till then they cannot properly be called *the Faith of the universall Church*, or of the body of all faithfull Christians, to which *body* the promise of *infallibility* is made. And this was the doctrine of *Thomas Waldensis*, and some other Schoolmen &c. An opinion this is, which though not commonly received, yet I do not find it deeply censured by any, yea the *Gallican Churches* reckoned this among their chiefest *Priviledges* and *liberties*, that they were not obliged to the decisions of a Generall Councell, till the whole body of the *Gallican Clergy* had by a speciall agreement consented to them: yea, which is more, till out of the said *Decrees* they had selected such as they thought good to approve, the which they reduced into a *Pragmatick Sanction*, and so proposed them, and them only to the severall Churches there: My *Author* from whose credit I received this, is *Thuanus*, who protestath in a discourse to *K. Henry the* IV. related by himself, that it could not be found in any Records of that Kingdome, that ever any *Generall Councell* had been any other way received in *France*. This were a priviledge indeed

Thuan. de Vita sua lib. 6.

indeed to the purpose, if it could be made good, as it is much to be doubted.

3. But as for the *Opinion of Waldensis*, it ha's found many abettours in these latter ages, for *Fr. Picus Mirandula* in his eighth Theoreme *de Fide & Ord. Cred.* saith, *Those Decrees may justly be called the Decrees of the universal Church, which are either made by the Pope the Head thereof, or by a Councell, in which the Church is represented in matters necessary to Faith, and which are approved by the Church her self.* In like manner *Petrus Soto Asser.* 2 Sect. instancing in the second *Concil. de Concil.* Councell of Ephesus corrected by that of Chalcedon, manifestly implies, that *Councells*, even *Generall*, before they be *received and approved* by the *Universall Church*, may be repealed by a following Councell, but a Councell once received can never be altered. *And therefore*, sayes he, *God by his providence over his Church will so order, that whatsoever is erroneous or defective in one Councell, shall be corrected in a following one, before it be received in the Church.* The same Author repeats the same Doctrine again in his observations upon the *Confession of Wittenberg. cap. de Concil.* Consequently hereto *Cellotius* a learned *Jesuite* professeth, That the *infallibility promised to the Church is twofold. 1. Active, by which the Prelats in Councells proposing points of Faith, are secured from errour. 2. Passive, where by the Universall*

Id. in Conf. Wittenb.

Cellot. de Hier. Eccl. l. 4. c. 10. 8. 12.

ſall Body of the Church under all the Prelates in all the ſeverall Provinces reſpectively is preſerved from aſſenting to, or believing an errour. Now that in the whole Church, whether repreſented in a Councell, or diſperſed over the world, both theſe kinds of infallibility are to be found, ſaith he, no Catholique can deny. He adds, *In caſe there hath been any thing decreed by Councells, which either hath not been generally admitted, or by generall diſuſe hath ceaſed, that the preſent Church is not thereto obliged, appears clearly by the Decrees of the firſt Councell of the Apoſtles,* in the prohibition of things ſtrangled, and bloud.

In the laſt place, *our learned Countreyman Bacon* (alias *Southwell*) a very ingenuous and acute *Jeſuite*, doth plainly enough ſignifie, *That it was the opinion, not only of S.* Auguſtine, *but generally of all the Writers of that age, that the reſolution of Faith had its utmoſt compleat effect in the reception of the whole Chriſtian world*; grounding his aſſertion upon ſuch like paſſages of S. *Auguſtine* as theſe, *Thoſe are only Plenary Councells which are gathered out of the univerſall Chriſtian world.* Again, *The letters of Biſhops may be corrected by Nationall Councells, and Nationall Councells by Plenary ones, and former Plenary Councells may be corrected by others that ſucceed.* And again, *We ſhould not have the boldneſſe to affirm any ſuch thing, were it not that we are*

Bacon Anal. Fidei n. 113.

Aug. de Bap. l. 2. c. 3. id ibid.

confirm'd by the most unanimous authority of the universall Church. Now I suppose their intention is not to refund all authority finally upon the ignorant people, but upon the *whole Body of the Prelates*, admitting and attesting what was decreed by a few in *Councells*, by which means the *universall Government of the Church* sets their seal to the *Doctrine* of *Faith*, and vertually, or by consequence, in and with them, all Christians universally in their communion and under their charge. By this means indeed all possible objections will be taken away, and the *Decisions of Councells* will be the *Acts*, not of *ten Bishops* representing a hundred, and perhaps giving suffrages to *Doctrines* never questioned or debated by them, but of all *the Bishops of the Christian world.* Now it is not necessary, according to these *Authors* grounds, that there must be such a *Reception of conciliary acts* by particular Prelates *expressely, formally, and directly*, it being sufficient that it be done *interpretatively*, that is, when such *Doctrines* are known, and permitted to be published *nemine reclamante.* And all this be done, say they, the *Councell*, though in it self it be very legitimate, and deserving the title of *Oecumenicall*, yet it does not sufficiently and evidently appear to be so: whereas a *Provinciall Councell*, yea a *Private Fathers or Doctours opinion* so received, ha's in it the vertue of a *Generall Councell.*

4. Now this opinion maintained by such considerable learned Catholikes, and not apparently contrary to any decision of the Church, though I did not intend to subscribe to, as undoubtedly

doubtedly true; for my resolution alwaies was not to engage my self in any private Sects or topicall opinions, and least of all in such as appeared to be exotick and suspitious, notwithstanding I was very well contented to perceive, that it was at least an allowable opinion; For I found it of great convenience to my self, to free me from many difficulties: For thereby, 1. Here is no entrenching on the points of controversie between Catholiques and Protestants, since they are all, not only decided by the authority of Councells, but likewise actually assented to and imbraced by all particular Catholique Churches; neither (as matters of controversie do now stand) is it necessary to require any more from Protestants, then what ha's been so both decided and received. 2. Hereby all the objections, which Protestants make from certain (reall or imaginary) contradictions which may be found in decrees of Councells about other points not now in controversie, are apparently rendred ineffectuall; for if that be to be only necessarily accounted an article of Catholique Faith, which is actually acknowledged and received by Catholiques, and since contradictions cannot be actually assented to, it will follow, that whatsoever decisions of Councells may seem to oppose such articles, are not necessarily to be accounted Catholique Doctrines, and by consequence not obligatory. 3. That so much objected speech of S. *Augustine* (*de Bapt. Dom. l* 2. *c.* 3.) (viz. *The letters of Bishops may be corrected by Nationall Councells, and Nationall Councells by Plenary ones, and former Plenary Councells may be corrected by o-*

thers that succeed) though it be understood of points of Doctrine (as it seems to require such a sense, because S. *Augustine* speaks it upon occasion of *rebaptization*) yet makes nothing against Catholiques, who upon the forementioned grounds and authorities, need account that only to be Catholique Doctrine, which is actually imbraced by Catholiques. Yea upon the same grounds the like may be said of that yet more bold speech of Cardinall *Cusanus*, viz. *It may be observed by all experience, that an Universall Councell may fail.* (*Cusan. Concord. l. 2, c. 14.*)

5. But to proceed to the severall grounds upon which I conceived *Stapleton* determined this question, with a greater latitude and indulgence then most other Writers, and yet notwithstanding *he* hath escaped the censure of any, being commended even by those who use much more rigor in it then *he* has done. The first is, That no Doctrine can be called an *Article of Faith*, but what was in the beginning revealed and delivered to the Church by Christ and his Apostles. 2. *That* these doctrines have been preserved and continued to these times by *Tradition*, that is, not only in books approved and delivered *Traditionally*, but rather in an orall practicall *Tradition* from one age to another. For the Church pretends not to any new immediate *revelation*, though *she* enjoys an effectuall assistance of Gods holy Spirit. 3. *That* there is a double obligation from decisions of *Generall Councells*, the *first* an obligation of *Christian belief*, in respect of *doctrines* delivered by *Generall Councells*, as of universall Tradition;

tion: the *second* only of Canonicall obedience to orders and constitutions for practise, by which men are not bound to believe that *these* are inforced, as from divine authority, but only to submit to them, as acts of a lawfull Ecclesiasticall power, however not to censure them as unjust, much lesse to oppose and contradict them. 4. *That* many (I may say, most) constitutions of Councells *in order to practise* do yet vertually include some degree of belief; as that of *Communion under one kind, of the use of Images in Churches and upon Altars, &c. of residence of Bishops, of authorised Translations of Scripture, &c.* And that in such cases we are not obliged to believe that Christ or his Apostles gave order that such practises should follow, *but only that* considering Christs continuall care over his Church so clearly promised, neither these nor any other orders universally established and practised are destructive to any substantiall doctrine or practise of Christianity; and that the authority left by Christ in his church was so large and ample, as that when she *shall* judge it fit, considering the various dispositions of succeeding times, *she* may alter externall *practises* and *formes not essentiall* or of the substance of Christian Religion, even in the Sacraments themselves, as we see acknowledged in some cases by all Christian churches, as about the altering of the *time and posture of receiving the Eucharist, the triple immersion in Baptisme, abstaining from things strangled, and from bloud, &c.* 5. *That* doctrines determined by Nationall Councells lay no obligation at all upon any other churches, but only

those whose Bishops meet together: and all the obligation even of those Christians who live within such Provinces, is only not to contradict; they are not bound to receive such *decisions as Articles of Faith*; the reason being evident, *because one Nation cannot be a competent judge of Catholique Tradition, and there neither is, nor can be any Article of Faith but what is delivered that way.* 6. *That the* authority of the *Pastours of the present Church* is not of so absolute and sublime a nature as that of the Apostles was, *though* it be sufficient to require obedience from every man: as likewise consequently *that they* are not in all degrees so powerfully assisted in their determinations as the *Apostles* were, so that *some difference* is to be made between *Canons of Councells, & Apostolike writings*, as hath been shewed before out of S. *Augustine*, *Bellarmine*, and other Authors. 7. That *some difference* may likewise be made between the *present* and *primitive Churches*: For they having received Christian doctrines more immediately and purely, and besides the true sense of particular passages of Scripture, which are difficult (which is now in a great measure utterly lost) *they* were able to speak more fully of many particular, not necessary points in Christian Religion, then the *present* church now can, though perhaps the advantage of tongues and sciences, the benefit of so many writings, both antient and modern, long study and meditation, &c. may in some sort recompense those disadvantages of the present church; yet however *these* are but acquired and humane perfections, whereas *the*

former

former were Apostolique Tradition. 8. That even *of points of doctrine* decided by Councells a *difference* may be made between *such as are of universall Tradition*, and *others*: for those former being capable to be made evidently certain (as I proved before) such *decisions* are to be the *objects* of our Christian Faith, and no more to be rejected then any other divine revelations: But other *points* of doctrine there are sometimes decided in Councells, rather by the judgement and learning of the Bishops, considering Texts of Scripture, wherein such points seem to be included. And weighing together the doctrines of antient Fathers and modern Doctors, an example whereof I gave before in the Councell of *Vienna*, touching inherent grace infused into Infants in Baptism, and in the Councell of *Basil*, concerning the immaculate conception of our *B. Lady*: Now *such decisions* many Catholiques conceive, are not in so eminent a manner the necessary objects of Christian Faith; because not delivered as of universall Tradition: But however an extreme temerity it would be in any particular man to make any doubt of the truth of them, and unpardonable disobedience to reject them; I mean the *conclusions* themselves, though if the Texts of Scripture be set down, from whence such conclusions are deduced, or the said authorities produced, it may perhaps not be so great a fault to enquire and dispute, whether from such a Text, or such authorities, such a conclusion will necessarily follow. 9. If in such decisions, as these later are, there should happen to be any errour, (which yet we may piously believe the assistance

assistance of Gods holy Spirit promised to the Church will prevent) but if this should happen, since it must necessarily be in a point not pertinent to the substance of Christian Religion, (for all substantiall points are universall Tradition, as we shewed before) it were far better such an error should passe, till (as S. *Augustine* saith) some later Councell amended it, then that unity should be dissolved for an *unnecessary truth*, since as *Irenæus* saith, *There is no reformation so important to the Church, as Schism, upon any pretence whatsoever is pernicious.*

5. Upon such grounds as these, I supposed, it was that *our* learned *Stapleton* stated this question of the churches authority (or as he calls it, *infallibility*) with so much latitude and condescendence. And *him* I have quoted not with any intention to prefer him with the disparagement of any other, but to shew that thereby I perceived my self not to have sufficiently considered the necessary doctrine of the Roman Church in this so fundamentall a point of faith; and likewise how (when I heard the Church speaking in her own language, and moderately interpreted by Catholique Doctors) I found what she said so just, so reasonable, so impossible to be contradicted by any thing but passion, or interest, or pride, or hatred of unity, that there was no resisting the attraits of it. Then at last I found what I had all my life time in vain sought after, namely a firm foundation, whereon I might safely and without any scruple rely; and more glad then of all worldly treasures to see my soul taken out of mine own hands, and placed under the conduct of *her* whom Christ

Christ had appointed to be my guide and conductresse, to whom *he* had made so many rich promises, and with whom it is his pleasure to dwel, then I took up *a Psalm* of *Thanksgiving* and said, *Lætatus sum in his quæ dicta sunt mihi, in domum Domini ibimus: Stantes erant pedes nostri in atriis tuis Jerusalem: Jerusalem quæ ædificatur ut civitas cujus participatio ejus in id ipsum: Illuc enim ascenderunt tribus, tribus Domini &c. Psal.* 121.

CHAP. XXXIV.

Unsatisfactory grounds of the English Church, concerning the Ecclesiastical authority.

Calvinists *Doctrine, concerning the Spirit's being judge of controversies, &c. answered.*

1. BEing thus satisfied of the firm grounds of the Churches authority, the only bullwark against all Heresie and Schisme, a sure preserver of unity, without which no Commonwealth, no society of men can possibly subsist, much lesse of churches; in a word so necessary, so consonant to reason, that even all sorts of sects and congregations, whilst they deny it to the Catholique Church, usurp it to their own conventicles; to which yet they have not assurance enough to apply our Saviours promises in contradiction to other Sects, with whom they will not communicate; yea even those

those *who* make a *liberty of prophecying* a differencing mark of their Sect, yet will not allow their own partizans this liberty of prophecying, unlesse they prophecy by their rule, and against their enemies. In the next place I took into consideration the unspeakably happy effects of this authority, which immediately represented themselves to my mind.

2. I will notwithstanding a while defer an account of those effects, till I have briefly set down and examined the grounds which *Protestants* lay for interpreting Scripture, and judging controversies in Religion, in opposition to this authority of the Church and her Generall Councells; as likewise their principall objections against the said authority: For then comparing both these doctrines together, and the consequences together, it will be more easie and commodious to decide whether of them is the more advantagious, and whether or no I have made a prudent choice in forsaking a Church, where all unity was impossible, but only such an outward unity, as worldly hopes and feares can produce, and in betaking my selfe to a church where Schisme is impossible.

3. All Protestants, and other Sects, agree in this against the Catholique Church (for *Schisma est unitas ipsis, ut Tertullian. de Præscript. 42.*) saith, *Their unity is an agreement in Schisme, that the Scripture is the only sufficient Rule of Faith, and that there is no visible Judge of the sense of it.* But yet to the end that Gods church may not become a very Babel, since a Judge visible or invisible must needs be had, some disagreement there is among them,

among them, what invisible judge to pitch upon.

4. All that I can collect from the sense of the English Church in this point is, that which results from these articles of hers compared together, viz. *Holy Scripture containeth all things necessary for salvation, so that whatsoever is not read therein, is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite necessary to salvation.* Again, *The three Creeds &c. ought throughly to be received &c. For they may be proved by most certain warrants of holy Scripture.* Again, *The visible Church of Christ is a Congregation of faithfull men, in which the pure word of God is preached, and the Sacraments be duly administred &c. As the Church of Hierusalem &c. so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith.* Again, *The Church hath power to decree rites or ceremonies, and authority in controversies of Faith; and yet it is not lawful for the church to ordain any thing that is contrary to Gods Word, neither may it so expound one place of Scripture that it be repugnant to another: wherefore although the church be a witnesse and a keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.* Again, *Generall Councells may not be gathered together, without the commandement and will of Princes. And when they be gathered together (forasmuch as they be an assembly*

bly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometimes have erred, even in things pertaining unto God: wherefore things ordained by them as necessary unto salvation, have neither strength nor authority, unless it may be declared, that they be taken out of Holy Scriptures. From which Articles it is apparent, that the *Church of England*, though in words she seemes to ascribe some kind of power to the *Church* and *Generall Councells*, yet in very deed, since she makes her selfe at least, if not each particular man, a judge, whether the Catholique Church proceeds according to Scriptures or no, she thereby utterly deprives the Church of all manner of authority: yea *de facto* the Supremest authority, which is in the Church, is actually censured as a Delinquent, both in having made decisions beyond, and against the Word of God. But after these destructive determinations, the *English Church* names no other visible or invisible authority, not laying her selfe any claime thereto, although in effect *she* takes upon her to do more then she claimes: So that *à primo ad ultimum*, all the judgement that I could make of the *English Church* was, that since worldly interests constrained her to separate from the Catholike Church, by the just judgement of God, she had only a power given her to *destroy the Temple of God*, but not so much as to lay one stone towards the raising up another in the place of it.

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5. As for the *Calviniſt* party in *England*, they follow the example of *Calvin*, and moſt of his followers that I had read, as likewiſe the *Lutherans*, *&c.* all which make the *Holy Ghoſt*, teſtifying to every mans conſcience, the *infallible interpreter of Scripture*. Now concerning this their pretence to ſuch a *Judge*, all I had to ſay upon it, during that very ſmall time that I had the patience to take it into debate, was; 1. *That* I could not believe that they believed themſelves, when they laid claim each man, or each Sect to ſuch an *infallible Iudge*. 2. *That* if they did indeed believe it, as I could not hinder them, ſo till I had ſome good experience I durſt not pretend to the like *infallibility*. 3. *Since* all thoſe *Sects* pretend to ſo *more-then-miraculous an infallibility*, and yet not any of them work any other *miracles*, it proves of no effect to end controverſies, which is the proper office of a Judge, eſpecially ſuch a Judge as the *Holy Ghoſt*, which is the *Spirit of unity*. 4. *That* if ſuch a pretence was indeed *falſe* (as it muſt be in all Sects differing betweene themſelves, but only *one*) it is in all the reſt a moſt horrible preſumptuous *lying againſt the Holy Ghoſt*, and moſt juſtly puniſhed by *him* with implacable and eternall diviſions both among themſelves, and from *Catholique* unity, diviſions; I ſay, impoſſible to be remedied, till all but one Sect agree in the ſame confeſſion, or acknowledge, ſince a *Judge* is requiſite, and the *invisible one* will not ſerve the turne, *that* therefore they are to have recourſe to the *onely viſible one*,

sue, viz. The present Catholique Church, *which* in Spirits so envonomed against the Church, as those Sects are, how without a miracle it cannot be expected, fearfull experience shewes. 5. *That* since this pretending to the Spirit is effectuall onely so far, as by a seeming divine warrant to make them hate one the other, but not to oblige one the other to submit to their so *canonized interpretations*, it is of no use at all in this businesse of finding out a *Judge to end controversies* among dissenting Christians. Lastly, *That* that *rule* of *Tertullian* (*de Præscr.*) being unquestionable, viz. *That whatsoever is new in Religion, prejudges it selfe to be false*; it will undoubtedly follow, that this ground of so many Sects, is of all others most apparently unsure, since no example can be found for it in all *Antiquity*: Here the Tradition from the ancient Patriarchs of Heresies failes them, for excepting some fanaticall Heretiques, as the *Montanists*, *&c.* none ever pretended to the Spirit against the church.

CHAP.

CHAP. XXXV.

Mr. Chillingworth's *new-found Judge of Controverſies*, viz. *Private reaſon.*

His grounds for the aſſerting ſuch a Judge.

1. SInce the publiſhing of Mr. *Chillingworth's* book, there has appeared in England a *new Judge* of controverſies, and much defer'd unto there, which is *every mans private reaſon interpreting of Scripture.* From *what countrey* this new *Judge* came, is very well known, and I willingly forbear to diſcover. The truth is, if Chriſt had made no promiſes to his church, if it had not by God's own Spirit been called the *Pillar and ground of truth*; if univerſall Tradition were a fable; if all Councells, conſpiracies of Tyrants, and laſtly, if unity in the church were unneceſſary or unprofitable, *reaſon* might have much to alledge for it ſelf, that it ſhould be raiſed into this tribunall.

2. But before I examine particularly the pretentions of *reaſon to this* Office, I will ſet down the *State of this controverſie*, as Mr. *Chillingworth* (c. 4. *parag.* 93.) has very perſpicuously and yet very briefly expreſſed it in theſe words; *Believe the Scripture to be the word of God, uſe your true endeavour to find the true ſenſe of it, and live according to it, and then you may reſt ſecurely that you are in the true way to e-*

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ternall happineſſe. Theſe are the directions which *he* profeſſeth that *he would give to any* man deſirous to ſave his ſoule, and requiring whoſe inſtructions to rely upon for that purpoſe, and this in oppoſition to a *Catholique*, that would adviſe ſuch a man to have recourſe to the *Catholique Church &c.*

3. Now for a more orderly examining of Mr. *Chillingworth's* direction for finding out the true ſenſe of Scripture, and judging controverſies; I will yet more diſtinctly ſet down his grounds in ſeverall propoſitions collected out of his book, in ſuch a method, as may ſhew the reſpect and dependence of the one on the other, together with the chief reaſons which *he* alledges for the proof of them; and afterward I will ſubjoyn thereto the *reaſons* which moved me to judge ſuch grounds of his, inſufficient, and his reaſons unconcluding; and in concluſion I will declare how I ſatisfied mine own reaſon, that all the ſeverall *objections* which *he* makes againſt the *Churches authority*, under the notion of *infallibility*, have not that force that both *he* and *I my ſelf* once imagined.

4. The abridgement of Mr. *Chillingworth's* whole diſcourſe, I conceived might be reduced to theſe Propoſitions following, viz. 1. *That Chriſtian Religion having been planted ſo many ages ſince, the only ordinary way that we can arrive to the knowledge of it is Tradition: and the only aſſured way, univerſall Tradition of all ages and Churches, which is of it ſelfe credible, and admits not of any proof.* 2. *That for himſelf he could find nothing delivered by ſuch an univerſall Tradition, as of divine authority,*

thority, but only books of Scripture; for if he had, he would have imbraced it with equal submission, since the being written makes not any thing more credible. 3. That the Scripture is a most sufficient; and the only rule of Faith (most sufficient) because itself sayes so (the only rule) because nothing else can be proved to be of universall Tradition. 4. That by consequence, the Scripture contains in it all things necessary to be believed and practised by all sorts of persons, and this so plainly and expressely, that no reasonable man can doubt of the sense thereof, much lesse be mistaken; for otherwise God would not have provided sufficiently for the salvation of mankind. 5. That concerning those passages of Scripture, wherein are contained doctrines of Christianity, but not so plainly, men are not obliged necessarily to understand or believe them, since it cannot consist with the goodnesse of God, that men should be bound to have an expresse knowledge or belief of that which God himself ha's purposely delivered obscurely. 6. That since no proof can be made, either out of Scripture, or universall Tradition, that there is any authoritative visible Judge of the sense of the Scripture; and since each mans understanding or reason is the only faculty capable of judging; that therefore it only is to judge of the sense of the Scripture as far as concerns each mans particular. 7. That since every mans reason may possibly be deceived, (especially proceeding upon objects not immediately offered to sense) therefore an infallible faith is not required; such a probability will serve tqe turn, as is sufficient to produce in a

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man obedience to the precepts of holinesse commanded in the Gospell. 8. That since all Christians cannot but agree in necessary doctrines (which are expresse) they ought not to deny communion to one another for other doctrines, not expressely contained in Scripture. And that this is the only effectuall means of reducing and preserving unity among Christians.

5. These are in brief the *grounds* of Christian Faith, and of the means afforded us to attain to the true sense of as much of it as is necessary, and likewise to beget charity and unity among Christians, as they lye dispersed up and down in Mr. *Chillingworths* book, and which I have set down faithfully and ingenuously, in the most rationall method that I could devise. I will now with as convenient dispatch as I can, adjoyn likewise in the same order *respectively* the reasons why I could not content my self with them, but was forced to relinquish them, to abase mine owne reason, and to have recourse to a foundation, as I thought, more firme and rationall, and I am confident farre more safe, viz. the *Catholique Church.*

CHAP.

CHAP. XXXVI.

An answer to the three first grounds of Mr. Chillingworth.

1. TO the first ground therefore, viz. *That there is no other way to be assured of a Religion established many ages since, but universall Tradition*, I grant it; But whereas it is added, *A Tradition of all ages*: If the meaning be, *that* it is required to such an assurance, that a man should have precisely from every age a sufficient testimony of this *universal Tradition*, this is utterly impossible any other way, then as including the testimony of former ages in that of the present; for though there may be preserved a few writings in every age, all which may concur in this testimony, and so make it indeed very probable, yet the testimony of these or some Writers is not equivalent to the testimony *of* the age. *Add* to this, that such a way of proof (though it may give good satisfaction to learned persons, and is practised more by *Catholiques* then any other, who yet rest upon the present Church for the certainty of Tradition) yet it is very laborious and uncertain, and whereof very few persons are capable, and therefore not to be made a ground for all men to build all Religion upon. The testimony therfore of all former ages is alwaies most safely included, as to particular men, in the testimony of the present age, if *that* be universall for place, and grounded upon Tradition, as I shewed before, and made the *proofe* of the assurance

rance of it to be, *because* it was impossible it should be false, unless some one whole age should conspire to deliver a thing as of Tradition, which was not so; and not only conspire, but should actually deceive their children, no man discovering the imposture, a thing beyond all imagination of possibility. I will therefore add no more here, but only the confession of a learned Protestant in his own words, viz. *When a Doctrine is in any age constantly delivered as a matter of Faith, and as received from ancestors, in such sort as the contradictors thereof were in the beginning noted for novelty, and if they persisted in contradiction, in the end charged with heresie, it is impossible but such a doctrine should come by succession from the Apostles.*

Field. of the Church. l. 4. c. 54.

2. To the second, where he sayes; *That he could find nothing as of divine authority delivered by universall Tradition of all ages, but only books of Scripture.* I answer, that any one that will search with a willingnesse to find, shall doubtlesse have better fortune then Mr. *Chillingworth*. For I desire any one to consider with himself; 1. *Whether* the Apostles did not in all churches established by them, settle the whole doctrine and form of Christian Discipline uniformly? and *whether* this doctrine and discipline was not carefully preserved in the Primitive churches all the world over? if these things be granted, as plaine Texts of Scripture for the former, and an agreement of most of the Fathers, within the time of the four

Act. 20. 20. 27.

four first Generall Councells will testifie for both. Then I desire to know, *whether* from the *fourth Councell* till *S. Gregory the Great's* days, any substantial part of either ha's perished? If any one say it ha's, he will find it a labour beyond *Hercules* his forces to prove it; for to this hour I could never see one pressing testimony out of any Ecclesiasticall Writer. Then from *S. Gregories* dayes to these, it is visible that not any the least substantiall part of either is lost, and this by the confession of severall learned Protestants, by the agreement of all Catholique Writers, by *S. Gregories* own writings, and (which is a proof irrefragable) by comparing the *Gregorian Liturgy and Missall* with those of the present age. *Vid. Brereleys Prot. Apol. tr. 2. Sect. 1.* In the next place, let him consider, *that* most of the books of the New Testament were written by the Apostles and Evangelists for the use of particular churches, some to particular persons, sent by single messengers. Besides, *that* severall ages were passed, before all the *books* were communicated, and dispersed, and accepted as Canonicall by the whole Catholike Church. *Now* after a comparing of *these two Traditions* together, let any man judge whether of them is the more universall, either for time or place.

3. To the third, viz. *Of Scriptures being an entire Rule of Faith, &c.* It is already answered *cap.* 3 1, 3 2. &c. Whereto I shall for the present only add this, viz. That Mr. *Chillingworth* (*cap. 1. parag.* 5. 6. 7.) takes great advantage from a speech, as he sayes, of his adversaries, namely,

namely, *That the Scripture is a perfect rule, forasmuch as a writing can be a rule.* I am confident his learned adversary never intended to allow him all this in the sense and extent that Mr. *Chillingworth* presseth it, as if all points of Faith were as fully set down in Scripture, as they could be in any writing. But I have no commission to interpose between them two, and therefore all I have to say is, that there appeared to me no kind of necessity, nor any probability that it was his Antagonists intention, that such a large allowance should be made to *Protestants*; for I would fain know, since *evidence* is one necessary condition to make a rule *perfect*, could Mr. *Chillingworth* believe that the meaning of his learned adversary should be, that for example, the doctrine of Faith concerning the *blessed Trinity* is as evidently and intelligibly stated in Scripture, as in the first *Councell of Nice*? or all points in controversie now adayes, as in the *Councell of Trent?* or that all Texts of Scripture are so unquestionably evident, that no interpretations or Commentaries could make them plainer? his meaning therefore surely was, that *Scripture* in regard of evidence, and with relation to *fundamentall Doctrines*, chiefly intended to be published in it, is as evident as can be expected from any one single writing standing alone. Not but that one writing explained by a second, and those explanations further cleared by a third may be plainer: Or though it might have been possible, that for example, the *Doctrine of the Trinity* might have been declared so manifestly, that *Photinianisme* or *Arianisme* might have been prevented,

ed, notwithstanding no plainnesse of writing can prevent malitious spirits from extracting novelties of some kinds of senses or heresies, either those or others as pernicious, since as our blessed Lord sayes, *Necesse est ut veniant scandala*, that is, *It is necessary that scandalls must come*, *Mat.* 19. 9 And S. *Paul*, *Oportet & hæreses esse*, that is, *It is needfull that there should be heresies*, 1 *Cor.* 11. 19. both for the tryall of those that love God, and discovery of those that hate him. For unlesse God should quite change the nature of mankind, it is impossible that any one writing should be so plain, but that either the curiosity, or pride, or interests, or malice, or at least the debility of mens wits may, and doubtlesse will find or extract obscurities and difficulties out of it, especially such a writing as the Scripture is, which being composed by men of severall dispositions and spirits, moreover belongs to all mankind, of all conditions and dispositions, so that if they be let alone, every one will be forward, yea even take a glory to dig and search into the treasures of it, and challenge an equall right to maintain his own, and disparage the discoveries of any other; every *Sect* and *Sectary* will think they see and read therein all their owne distinctive opinions clearly shining, and a confutation of all opposite tenents. Yea perhaps, the blind sensuall *Passions*, worldly interests, and proud fancies of vain man, will have recourse thither, and not want the impudence to seek for, nor blush to pretend that they have found a covert and protection for the works of Satan in the divine Word of God. In vain therefore

doth Mr. *Chillingworth* triumphantly boast of his inferences, to his seeming advantagious to himself, since they are all extracted meerly from his own misunderstanding of that most reasonable and prudent saying of his worthy *Antagonist*. 4. Yea this one consideration, that the necessary mysteries of Faith are not, nor could be so evidently set down in any one place of Scripture, but that other places may be found, which may afford ground even to an understanding man to raise objections, will make any man conclude, that *either* there are no mysteries necessary to be believed, *or that* something besides Scripture must be made use of to clear all difficulties.

CHAP. XXXVII.

An answer to M. Chillingworth's *fourth and fifth grounds. Severall Novelties introduced by him.*

1. TO the *fourth*, where it is said, *That all things necessary to salvation are contained in Scripture so plainly, that no reasonable man, desirous to find the true sense, can doubt or be mistaken in the sense of them; so that for such matters there is no need of any interpreter.* An assertion this is, which is one of the main foundations, upon which all manner of Sects that withdraw themselves from the Churches authority, do and must relye; *therefore* I thought it necessary to spend more

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thoughts in examining the firmneſſe of it: and after all, I profeſſe I found it of all others moſt weak, moſt contrary to reaſon, and every daies experience.

2. For demonſtrating the juſtice of this cenſure of it, and that I may expreſſe my ſelf more clearly, I will lay down certain *poſitions*, to which I conceive all rationall men will aſſent. As firſt, touching the word *neceſſary*, (beſides what hath already been ſpoken of the ambiguouſneſſe of that *word*, which is *relative*, and variable according to it's application to ſeverall objects and ſubjects, which I will not now repeat) I ſuppoſe that all men will call that neceſſary, for which being either denyed or affirmed, they being of a contrary opinion would break Communion from, and deny it to other Churches: for *Schiſme* about unneceſſary things, is by all Chriſtians acknowledged a ſin almoſt unpardonable. 2. *That* rationally to affirm *a doctrine to be expreſſed plainly in Scripture*, it is not ſufficient to ſay *it appeares ſo to me*, for ſo almoſt every one will be forward to ſay of all his *Opinions*, which he pretends to be grounded on *Scripture*: But *that* is to be called *plain and expreſſe*, which ha's not been controverted by men of reaſon, pretending to *piety* and *impartiality*, eſpecially if they be in any conſiderable number; ſo that it will not be ſatisfactory to ſay, *this appears plainly to me*, and I am ſure I am not led by intereſt or faction, as others are; for this may be every ones plea againſt another. 3. *That* where two ſenſes are given of any paſſage of Scripture, *the one* extremely

tremely probable and naturall, *the other* not wholly absurd, and whereof the words may possibly be capable: *in this case* one Protestant cannot upon their own grounds condemn or impute heresie to another.

3. These positions thus premised, in the next place I conceived it very just, that before any Sect of Christians did build upon this foundation *of the* Scriptures, containing expressely and evidently all things necessary, that *they* should all conspire to make *a Catalogue of points necessary*, and this with relation to severall states of persons, or at least to Communions and Churches: (I add this limitation, because to multiply severall distinct Catalogues for all persons would be of extreme labour: and on the other side, to make one Catalogue for all men, would (as Mr. *Chillingworth (Cap. 3. parag. 13.)* sayes) be *like the making a coat for the Moon*, which is continually in the wain or encrease.)

4. Now to shew the reasonablenesse of this, and that Mr. *Chillingworths* adversary required most justly such a *Catalogue from Protestants*, let but any man consider with himself what satisfaction any man can have from a *Protestant Minister*, when he shall tell him, *You have the Bible of our Translation, in which we affirm all necessary truths to be contained, but mixed with a world of unnecessary, you are not absolutely bound to study, or to be able to read this Bible, yet you shall be damned if you be ignorant of those necessary truths dispersed here and there in it; to say definitively how many, and which are those especiall necessary truths, we*

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are not able, neither have we authority); therefore at your own perill be ſure you miſtake neither in the number nor ſenſe of thoſe truths: we can indeed afford you Articles and Catechiſmes, to which as long as you live with us you muſt be forced to ſubſcribe, but we have no authority (for there is none viſible upon earth) to propoſe our collections or determinations, as obliging in conſcience, &c. In what a miſerable caſe would that *Proteſtant* be, that ſhould give himſelf leave to examine upon how meer a quickſand all his pretentions to eternity are built.

5. And whereas Mr. *Chillingworth* would ſeem to conceive himſelf ſecure in the midſt of theſe uncertainties, becauſe, as he thinks, Catholiques alſo are encumbred with the like: I found that conceit of his altogether groundleſſe; for *the promiſes of Chriſt remaining firm, and appropriated to the Catholique Church*, it will follow; 1. That in the Catholique Church ſhall be taught to the worlds end all neceſſary and profitable truths to all ſorts of perſons; ſo that every man reſpectively receiving and believeing what the church appoints to be propoſed to him, cannot fail of being inſtructed with things neceſſary, &c. 2. The ſame Church being endued with authority to determine the true ſenſe of divine truths, a Catholique ſubmitting to the Church, cannot be in danger through miſtakes or errours; ſo that he who hearkens to the Church, ha's his catalogue of fundamentalls made to his hand, the Church, like the wiſe Steward in the Goſpell out of that ſtore of proviſions given her by Chriſt, proportioning to

every man his *dimensum panis quotidiani*, his own befitting allowance.

6. And here by the way will appear; 1. The vanity of that ordinary calumny, which Protestants impute to the Catholique Church, as if she taught that it were sufficient to ignorant men only implicitly to believe what the Church believes, without an explicite belief of any thing: for there is none so ignorant, but is obliged to know and assent to what the Church teacheth him by his Pastour suitable to his estate and education. And secondly, an usuall mistake among Protestants, who think that all the *credenda* in Catholique Religion, are comprised in the definitions of *Councells*: for before ever any *Generall Councell* sate, the Church was furnished with her full measure of divine truths, necessary to be believed, which were by her publiquely professed and proposed; which have been occasionally declared, and distinctly expounded in her Councells. But to return to Mr. *Chillingworth*.

7. He by his sharp understanding, and long meditation, coming to perceive those inconveniences, and considering that no *Protestant* or other Church could upon their generally acknowledged grounds authoritatively define either the number or sense of Articles of Faith, so as to oblige any man, even within her Communion, in conscience to assent and submission. (For, for example, if an *Englishman* would not subscribe to the sense of any Article of the Church of *England*, all the penalty would be, he should not partake of the priviledges and preferments

ferments of that Church, but he might go over into *Denmark* or *Holland*, whose sense in such an Article he liked better, and still be acknowledged *even by the English Church* to be orthodox enough.) *He* therefore was forced to introduce *two Novelties* among English Protestants which find great approbation: the first is to alter the old manner and notion of *subscription* to the English Articles; for *whereas* before, the Protestants there by their subscription testified their belief of all the 39. Articles in the sense imported in the words; yea *whereas* there was a Canon which denounced Excommunication *ipso facto* to all that should say that any of them were not true, Mr. *Chillingworth* thus expresseth his mind in subscribing,

I am perswaded that the constant doctrine of the Church of England is so pure and Orthodox, that whosoever believes it, and lives according to it, undoubtedly he shall be saved: and that there is no error in it, which may necessitate or warrant any man to disturb the peace, or renounce the Communion of it. This in my opinion (saith he) *is all intended by subscription.*

Answ. to Dire. to N. N. par. 39.

8. His second novelty is, *that* whereas the *Protestants* alwaies professed that the publique Confessions of their Churches Faith, was indeed their own faith, *that is*, such expressions plain and indubitable, as are in holy Scripture concerning such points, or at least irrefragable consequences from Scripture, and therfore were to them as Scripture, because their sence of Scripture: and *whereas* they respe-

tively divided themselves from the Communion of the Catholike and other particular churches, because they would not joyn with them in the belief of Scripture explained in that sense, which their severall *Articles* import (and not because they refused to submit to Scripture, which all professe to do.) And lastly, *whereas* though they acknowledged *Scripture* to be the only Rule of Faith, yet because it not having being written in form of *Institutions* or a *Catechisme*, the necessary doctrines of Religion are dispersed uncertainly in the severall books, difficulty to be found out of them, and withall not so plainly delivered, but that there is need of explication and conciliation with other passages of Scripture that seem to contradict; for this reason each church compiled *abridgements* and *confessions* disposed orderly and methodically, by which they signifie to the world how *they* understand Scripture: Mr. *Chillingworth* on the contrary delivers their mind joyntly for them after a new way (which is his *second Novelty*) which I will set down in his own words, (*cap. 6. parag. 56.*) *By the Religion of Protestants I do not* (saith he) *understand the doctrine of* Luther, *or* Calvin, *or* Melancton, *nor the confession of* Augusta, *or* Geneva, *the Catechism of* Heidelberg, *nor the Articles of the Church of* England, *no nor the harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is the Bible, the Bible, I say the Bible only is the Religion of Protestants: Whatsoever else they believe, besides*

beſides it, and the plain irrefragable indubitable conſequences of it, well may they hold it as matter of Opinion, but as a matter of Faith and Religion, neither can they with coherence to their own grounds believe it themſelves, nor require the belief of it of others, without moſt high and moſt Schiſmaticall preſumption. Thus far Mr. *Chillingwrrth.* Now how far other Proteſtants out of *England* will approve of this *new ſhift*, which *he* ha's found out for them, and which, I am ſure, he ha's publiſhed without any commiſſion from them, I know not: But if *they* alſo juſtifie him in this, all I can ſay is, that they will make their party much the ſtronger by it, and will likewiſe have reaſon to pretend to almoſt primitive antiquity, for if all be of their body, who, whatſoever their particular tenents be, build their faith upon only Scripture interpreted by each mans reaſon, then not only all Heretiques of theſe times, but likewiſe almoſt all Heretiques ſince the Apoſtles times, will be united in the ſame *corporation.*

9. But once more to return to Mr. *Chillingworth's Poſition*, viz. *That all neceſſary truths are contained in Scripture ſo expreſſely, that no man can rationally doubt of the ſenſe of them, and by conſequeuce there is no need of an authoriſed viſible interpreter.* All that I ſhall ſay in anſwer hereto, ſhall be the making a few requeſts to our Engliſh Proteſtants eſpecially: As 1. To conſider this and the former ſpeeches of Mr. *Chillingworth*, not as an extraordinary invention of his excellent wit, but that which extreme neceſſity forced him to: for though before

before him few Protestant Writers have so freely discovered the *arcana schismatis*, as being unwilling to tell their followers that they had no authority to oblige them to their opinions: Yet Mr. *Chillingworth* deals more ingenuously, discovering, that this is indeed a foundation most necessary to be laid by all those, who deny all visible Ecclesiasticall authority in expounding Scripture, and judging definitively of controversies in Religion: for otherwise they may say, *God ha's given us the Scripture to be our only rule, this Rule is ambiguous and difficult, even in necessary things; there is no judge to interpret it, mens understandings are weak, and their wills strong, they are easily led away with prejudices, education and worldly interests; so that it is a great chance if they light upon the true sense of those difficult, yet most necessary mysteries, considering besides, that they are very contrary to flesh, and blood, and carnall reason. This were to deal with mankind worse then the Ægyptian Taskmasters did with the Israelites, to demand brick, and give them no straw.* Since therefore no Protestant would willingly lay such an imputation upon the *Father of mercies*, it will follow, that he must of meer force acknowledge with Mr. *Chillingworth*, that all truths necessary to salvation are contained in Scripture so expressly, that no rationall man can doubt of the sense of them.

10. My second request to English Protestants is, that they would take into consideration how (after that a Catholique would be so liberall, as to allow them this ground) they would be

able,

able, and by what rules, to distinguish points unnecessary from necessary: for though it were true that all necessary points are plain, yet all plain points are not necessary. 3. That for a more particular tryall, they would resolve with themselves, whether the Mysteries of *the eternall Godhead*, and Incarnation of our Saviour, be not necessary to be believed; if so, (as the English Articles import) then they may do well to take a survey of all the Texts of Scripture, which *Volkelius* and *Crellius* heap together to combat these mysteries, and afterward conclude, whether only Scripture being the Rule, and only private reason the Judge, these mysteries be so plainly and expressly contained in Scripture, that no reasonable man can doubt of the sense of them, and that there needs no interpreter to reconcile them. 4. I would likewise desire *them* to consider the places of Scripture which Catholiques make use of, to build the *authority of the Church, and the Reall Presence* (I name these, because they are the principall grounds of their separation.) Now when *they* have considered the Texts for the former point, let them take notice that they cannot produce *one expreſs Text* of Scripture against the authority of the Church; and for the *other point*, *whether* the Texts which Catholiques produce for the *Reall Presence*, do not in the literall grammaticall sense say all that Catholiques believe; and *whether* all that Protestants labour to prove be not, that though *Hoc est corpus meum*, as the words lye, be against them, yet the *sense hidden* and figurative, which *they* desire

desire to force upon these words, is against Catholiques. And having considered these two instances, let them upon Mr. *Chillingworths* present grounds judge how they can satisfie their own reason and conscience, without expresse Scripture for themselves, and against at least expresse words of Scripture for Catholikes, to make a separation from the whole world.

11. In the last place I desire them to speak freely, whether if this be true, that to be expressely & unambiguously set down in Scripture, be a condition necessary to all necessary points of Faith, there be indeed any points of faith necessary, since there is scarce any one article of the Creed which ha's not been, and is not at this day questioned by many men, yea by whole churches, in which are, and have been found persons of great learning, subtilty, and as far as the eys of men could judge, piety and vertue, as S. *Augustine* witnesseth of *Pelagius*, and S. *Vincentius Lirinensis* of other Heretiques. Now if they say they will not believe such testimonies of their adversaries probity, then the controversies between Sects will become not disputations, but calumniations and impleadments.

12. To Mr. *Chillingworth's* fifth ground, viz. *That it cannot consist with the goodness of God to oblige any man as of necessity to believe explicitly, or to interpret clearly those places of Scripture which are obscure and ambiguous.* I acknowledge all this, and from their own grounds desire Protestants to consider, whether any knowledge or distinct belief

can

can justly be required to be yeelded to any speciall points of Christiantty, since there are scarce any that have not been controverted.

CHAP. XXXVIII.

An answer to Mr. Chillingworth's *sixth ground.*

Of the use of Reason in Faith.

1. TO the sixth ground, viz. *That since no proof can be made out of Scripture, nor out of universall Tradition, that there is any visible Judge of the sense of Scripture: and since a mans reason is the only faculty and principle capable of judging, therefore Reason is the only judge of the sense of Scripture; but this only for each mans own self, &c.* I answer; 1. *That* his supposition of *no visible Judge* is so far from being true, that the contrary ha's all the proofs imagineable, and in the higheſt degree of assurance imagineable, if Tradition universall for time and place, plain Texts of Scripture interpreted by all Fathers that have written upon them, the continuall practise of the Church in Councells &c. can give a certain proof, as I have shewed before. 2. For private reason being a judge, I will shew the impossibility for it to attain the ends for which Christ appointed a government in his Church, (viz. unity of minds and wills among Christians) together with the unavoidable absurditics attending such a Judge; and this,

this, after I have considered briefly the rest of his grounds. 3. In this place I will take into consideration the generall foundation of this his foundation, viz. *That no other judge, as to a mans own self, besides his own reason, can be imagined, chap.* 2. 11.

2. This foundation Mr. *Chillingworth* seems so firm, that upon all occasion he objects it to his adversary, and places his chiefe confidence in it; both as a sword to wound his enemy, and a buckler to defend himself: for thus, and in this *order he* argues. 1. *Whatsoever I do in matter of Religion, I do it by mine own particular reason, and resolve it finally into mine own reason. And this is not only my method, but the same is done likewise by all sorts of men, even those that deny private reason to be judge, deny this by their reason; and because their reason tells them that it is more reasonable to rely upon authority, then upon their private judgement or reason. &c.* 2. *The difference between a Papist and a Protestant is, not that the one judges, and the other does not judge, but that the one judges his guide to be infallible, the other his way to be manifest.* 3. *To speak properly*, saith he, *The Scripture is not a judge of controversies, but a rule only, and the only rule for Christians to judge them by; every man is to judge for himself by the judgment of discretion, and to chuse either his Religion first, and then his Church, as we say: Or as you, his Church first, and then his Religion: but by the consent of both sides every man is to judge and chuse.* This appeared to me to be the substance of Mr. *Chillingworth's*

lingworth's diſcourſes ſeverally diſperſed in his book upon this argument,

3. I confeſſe this way of arguing of Mr. *Chillingworth* had a long time great effect with me; and after conſidering it more attentively, I found that of neceſſity there muſt be ſome *Sophiſme* in it, becauſe it makes all parties moſt contradictory to one another, yet to reſolve their beliefs into the ſame point, which notwithſtanding they utterly deny, it was long before, to mine own ſatisfaction, I could diſcover the ſecret; and now after all, I find not the leaſt difficulty how to expreſſe my ſelf diſtinctly and intelligibly in my anſwer to it: notwithſtanding I will endeavour to do it as perſpicuouſly as I can.

4. For preparation therefore hereto, I will firſt ſhew what faith or belief is, and the ſeverall kinds and manners of it, together with the order how it is begotten in the ſoul, &c. Now I only ſpeak of a *rationall* and well grounded faith, not ſuch an one, as with which many ignorant or intereſſed perſons aſſent, that is, rather with their wills and paſſions, then their reaſon or underſtanding. 1. *Beliefe* therefore in generall is an aſſent of the underſtanding to any thing related to us; and this for the authority of the relator: So S. *Auguſtin.* (*de util. cred. c.* 2.) *That we believe any thing, we owe it to authority; that we underſtand any thing, to reaſon.* 2. Belief is *immediate*, or *mediate*: *immediate*, when the prime relatour reveals it immediately to the believer: *mediate*, when by the intervention of others. 3. *Beliefe certain* or *probable* is *either*, when we have a certainty

certainty or probability of the prime relators authority or fidelity; or else, though we be assured of the prime authors fidelity, when we have a certainty or probability of the authority, fidelity and information of the subordinate relator. 4. Belief *supernaturall* is, when the prime relator is supernaturall, and also when the object is supernaturall: I might add, and which is begotten in the soul by a *supernaturall vertue* (but that is not debated here.) 5. The order and manner whereby an assured firm supernaturall faith is begotten in the soul, is, *first*, in *immediate divine revelations*, the prime relator reveals any thing to the believers understanding, by the intervention of his outward or inward senses, in mediate divine revelations; when this is done by means of some persons indued with authority and ability; so that before firm faith in the thing revealed, there must necessarily precede a certain knowledge that such a thing ha's been revealed. 6. *Discourse of reason* may, and ordinarily does precede belief; but belief it self is not discourse; but a simple assent of the understanding. 7. In belief we are to distinguish between the *causes*, and the *motives* of it: and when men speak of the *last resolution of faith*, they intend to consider the last *motive* or authority into which it is resolved, not the primary *efficient cause* of it. Therefore though faith be an act of reason, yet it is not said to be resolved into reason, though produced by it, but into authority. 8. It is a meer *tautology* to say, the act of faith is terminated in reason, because reason judges that it is reasonable to believe God: For that

seems

ſeems all one, as if a man ſhould ſay; an act of reaſon is an act of reaſon, or a reaſonable act; and indeed otherwiſe it would be impoſſible to terminate faith ultimately in God, but a man ſhould believe God, not for Gods authorities ſake, but his own. 9. The uſe of reaſon antecedent to faith, and act of the underſtanding, in aſſenting to a thing revealed for the authority of God the revealer, do not prejudice neither the ſupernaturalneſſe, nor certainty of Faith; becauſe the ſame things have place in any revelation, though made immediately by God; for it is with my ſenſes that I receive the thing revealed, and convey it to my underſtanding; it is with my underſtanding that I aſſent to it, and the reaſon why I aſſent to it is, becauſe it is moſt reaſonable to believe God, yet none of theſe things diminiſh either the ſupernaturality, or abſolute certainty of this belief.

5. But to come to a more particular examination of Mr. *Chillingworth's* Poſitions. 1. *He* argues that private reaſon ought to be acknowledged the Judge of controverſies, and interpreter of Scripture, *becauſe whatſoever we do in Religion, we do it by our particular reaſon; yea, even thoſe that deny private reaſon to be a Judge do this, becauſe their reaſon tells them this is more reaſonable, &c.* It is confeſſed that Faith is an act of reaſon, that is, of the reaſonable faculty of the ſoule; and that it is the ſame faculty of reaſon which ſubmits and captivates it ſelf to divine or Eccleſiaſticall authority; for as to be Gods ſlave is the greateſt liberty, ſo to renounce carnall reaſon when God commands it is moſt reaſonable. It is

moreover

moreover confessed, that in such a case, when reason with submission to God captivates it self, and renounces all discourses of reason that would oppose such an abnegation of it self, that it does this from a rationall principle, *viz.* that it is most reasonable to believe and submit to God, who is veracity it self. But what will follow from hence? Will any one therefore either be so unreasonable, as to conclude, that divine faith is ultimately resolved into reason, as into the motive of assenting? (it is indeed the efficient cause producing the act of assent, but the last and principall motive is divine authority) or that divine revelations are to be examined and exacted according to the rule and principles of naturall reason, thereby either to stand or fall? Or lastly, that when reason judges it reasonable to receive the sense of divine Revelations from the Church endewed with authority for that purpose, Reason in that case shall be called the interpreter or judge?

6. In the second place, where *he* sayes, *The difference between a Papist and a Protestant is this, not that the one judges, and the other judges not:* (Thus far I grant;) *But that the one judges his guide to be infallible, the other his way to be manifest.* To this I answer, that here are two judges, 1. a *Catholique*, and his judgement is, that his guide is *infallible*, or rather speaking in his guides language, that *she ha's authority to direct him.* This is true, but not all that is true; for he judges of his way too, namely that that way and rule, by which, and in which, his guide sets and directs

him

him is manifeſt. And he judges of this more rationally, then a *Proteſtant* can, becauſe the ſame that God appointed to be his guide, is both entruſted with this rule, and an explainer of it likewiſe to him, having not only words, but ſenſe delivered to her. 2. *A Proteſtant Judge*; and his judgement is, that *his way is manifeſt*: it is true he judges ſo, but how injudiciouſly, hath been already ſhewn. But does he not judge of *his guide*? or ha's he no *guide* to judge of? Yes, that is himſelf, or his own reaſon, and that he judges to be all-ſufficient, both for authority and prudence. *He* that in interpreting an *Heathen Orator* or *Poet*, would not truſt his own judgment, or adventure his reputation to the world, without alledging authorities, by which he might juſtifie his judgment: and much more, *he* that in a tenure of land would willingly ſubmit his judgment to the authority of thoſe judges whom the Law ha's deputed, will notwithſtanding trample upon all authority, upon the traditionary interpretation of many ages, *he* will deſpiſe Fathers and Councells, and adventure eternall happineſſe or miſery upon his own ſingle judgment: and when all this is done, will call it a judgment of reaſon and diſcretion.

7. In the third place, *To ſpeak properly*, (ſaith he) *the Scripture is not a Judge of Controverſies, but only a rule, &c.* This I grant to Mr. *Chillingworth*, and withall, that he is the firſt Proteſtant that I know of, that ha's ſpoken properly in this point. But he adds, *and the only rule to judge them by.* But the contrary I think I have already proved. Yet before

I leave this passage, I desire to be informed what controversies are here spoken of; namely whether concerning points necessary or unnecessary? surely not of necessary, for how can there be controversies about such points, as according to his belief are set down in Scripture so plainly, that no reasonable man can doubt of the sense of them? and if of unnecessary, why will they confesse that they quarrell unnecessarily? It follows, *Every man is to judge for himself with the judgement of discretion*: This is true if the sense be, *that* it is by the faculty of reason that he embraces and assents to divine revelations: not that such revelations are to be admitted or refused, according as they are consonant or repugnant to the principles of discourse of naturall reason. It follows: *And to chuse either his Religion first, and then his Church, as we say.* But what Church do *Protestants* chuse, since (though in effect there are infinite Churches among them separating from, and damning one another; Yet) if the grounds of Protestantisme be true and reasonable, viz. 1. *That* the belief of necessary fundamentall doctrines is sufficient to make a true Church. 2. *Since* all such points are so plainly contained in Scripture, that no reasonable man can doubt of the sense of them, much lesse disbelieve them. And 3. *Since* no *Protestants* will deny, but that in all Churches (even the Catholique also) there are reasonable men; it will follow that they must say, that indeed there is but one Religion and one Church, and so no choice at all. It follows, *Or as you Catholiques, his Church first, and then his Religion.*

gion. For my part; I know no Catholique sayes so, nor any reason that should move Mr. *Chillingworth* to put such words in their mouths. For if we speak of one that is yet to chuse Christianity, and is in pain to find a Congregation to joyn himself to, the difference between such a Director as Mr. *Chillingworth* and *a Catholique* would be this: Mr. *Chillingworth* would tell him, *Search* the Scriptures attested by universall Tradition, as will appear 'if you peruse all the Records since Christs 'time; there you will find in it all things neces- 'sary to be believed and practised, but which, 'and how many such things there are, we can- 'not tell you: besides, they are dispersed up 'and down in *Gospells*, *Acts*, *Epistles*, and 'Revelation; so that it will cost you much 'trouble to collect all that are of the substance 'of the new Covenant in yours and our opini- 'ons; but to make short work, be sure to be- 'lieve all in grosse, and then you shall be sure 'to believe all that is necessary, and then chuse 'what Church you will, for there can be no 'danger, since all cannot but agree in necessa- 'ries, only there is some danger in the Catho- 'lique Church, for she will oblige you to be- 'lieve other things as well as Scripture for uni- 'versall Traditions sake; and besides *she* will 'not permit you to think your own self wiser 'then the whole world. Or if you have the 'curiosity to live in the purest Church of all, 'then you must study all the obscure unneces- 'ry passages of Scripture likewise (for such only 'can be controverted among reasonable men) 'and examine what every party ha's to say for 'himself,

'himself, and then descend from your tribunall 'of judging, and associate your self with them 'that you think the wisest, that is, those that 'agree with you in all your opinions, if there 'be any such, and there stay, till either they 'or you change opinions. *But as for 'Catholiques*, to such a man that was to 'chuse both Christianity and a Church, they 'would first tell him, that by his reason he 'might most certainly judge that this Religion 'was taught by Christ and his Apostles, since '(besides Records) the universall agreement of 'the present age was, that they received it from 'an universall Tradition of former ages, '(which is a testimony beyond all others most 'irrefragable.) 2. *They* would by the same way 'assure him, that this Religion was by the first 'teachers confirm'd with miracles; and his rea-'son upon examination both of those miracles, 'and the sanctity of this Religion in generall, 'would most assuredly conclude, that the mira-'cles were divine, and by consequence the Re-'ligion too, and therefore necessary to be em-'braced, since it self said so. 3. *They* would 'upon the same undeniable grounds of univer-'sall Tradition assure him, that among others, 'one necessary duty of this Religion was, to 'live in the Communion and under the autho-'rity of such a Church, as Christ had promi-'sed should be Catholique for place, and never 'to fail untill his coming to judgement, which 'Church was one body consisting of a subordi-'nation of parts, among which by consequence, 'one must needs be supreme, and from which 'to separate, was to be divided from Christ

'him-

'himself; in this Church therefore he was to 'fix himself inseparably: And here is to be an 'end of his judging and chusing. For 4. be- 'ing in this Church, his Reason had no more 'to do but to submit it self to the beliefe and 'practise of the speciall doctrines and precepts, 'which this Church should teach him. Liber- 'ty indeed he might have to search out inter- 'pretations of Scripture, yet so as that he must 'not contradict any traditionary doctrines. 'And he might draw consequences from do- 'ctrines, so that he would give leave to the 'church to judge whether such consequences 'were rationall and fit to be received, abstain- 'ing from others that would not assent to his 'consequences. And this is the method accord- ing to which a Catholike would advise such a man to proceed: thus much liberty of judging he would allow to his reason before he did make choice of a church; and only so much afterward.

8. To these discourses Mr. *Chillingworth* adds some proofs out of Scripture to justifie Private Reason's pretention to judge of the sense of Scripture: as first, those words of S. *Paul*, 1 *Thes.* 1. 5. *v.* 20, 21. *Try all things, hold fast that which is good.* But I answer, here is no mention either of Scripture or church, much lesse of interpreting Scripture against the church: the truth is, there were extant scarce any books of the New Testament when S. *Paul* wrote that Epistle. But the words before speak of *Prophecyings* in the church, which perhaps S. *Paul* would have to be tryed whether they were consonant to the doctrine which he had delivered to the church. Now who was to be the

Judge of Prophets he shews in another place, 1 *Cor.* 14. 32. where he sayes, *The spirits of the Prophets are subject to the Prophets*, not to the ignorant people. A second proof is, *Believe not every Spirit, but try the Spirits, whether they be of God or no*, 1 *Joh.* 4. 1. To which the former answer will suffice. A third, *Be ye ready to render a reason of the hope that is in you*, 1 *Pet.* 3. 15. I cannot imagine how from this Text this conclusion can be infer'd, *Ergo* it belongs to all Christians to judge of the sense of Scripture, even against the authority of the Church. A fourth, *If the blind lead the blind, both shall fall into the ditch.* All the inference that I could possibly draw from this Text would be, *therefore* if men will not believe their teachers, but either will rush forward themselves, or follow others, that neither have *authority* nor *ability* to teach, they are likely to fall into the Ditch. For surely by *blind* are not meant the lawfull Pastours of the Church, which on the contrary are in the Old Testament called *Videntes*, or *Seers*, and by S. *Paul*, *eyes*: when speaking of such persons as Mr. *Chillingworth* here gives the office of judging to, he saith, *If the ear shall say, because I am not the eye, I am not of the body, is it therefore not of the body? If all the body were the eye, where were the hearing*, 1 *Cor.* 12. 16. Whereby S. *Paul* shews expressely that the hearers ought not to usurp the teachers office, expressely contrary to Mr. *Chillingworths* Position.

9. I will conclude this discourse of Protestants exalting private reason against Catholique

lique authority, with thoſe memorable words of S. *Auguſtine* (*Ep.* 56.) *Thoſe*, ſaith he, *who not being in Catholique Unity and Communion, yet notwithſtanding do boaſtingly uſurp the name of Chriſtians, are conſtrained to contradict the true Believers, and have the boldneſſe to ſeduce as it were by reaſons the ignorant and unskilfull, although that our Lord is come with this preſervative to ordain faith unto the people. But this they are conſtrained to do, as I ſaid, becauſe they perceive well, that without this there is nothing more vile and baſe then they are, if their authority be compared with Catholique authority. They endeavour therefore, as it were, to ſurmount the moſt firmly ſetled and moſt ſtable authority of the moſt ſurely founded Church, by the name and promiſing of Reaſon; for this is as it were an uniform and univerſall temerity of all Heretiques. But the moſt clement Commander and Generall of our Faith hath ſtrengthened his Church with this bulwark of Authority by the moſt famous Aſſemblies of Peoples and Nations, and by the proper Sees Epiſcopall of the Apoſtles, and by a few learned and truly ſpirituall men hath armed it with a pleuteous magazine of Reaſon invincible.*

CHAP. XXXIX.

An answer to Mr. Chillingworth's *seventh and eighth grounds.*

1. TO the seventh ground, viz. *That a certain infallible Faith is not required, since reason, which is the only agent, is fallible, and the grounds not evidently certain, such a probability will serve the turn, as can produce in a man obedience, &c.* For answer hereto, I desire Protestants to consider. 1. Whether at the first planting of Christianity probable grounds of belief had been sufficient? if not, as most certainly not, how come they to be sufficient now? If it be replied, that we must either be content with probable grounds, or none; I answer there is no such necessity; because for all the substantiall points of Christianity we have *universall Tradition*, and that with all advantages for assurance imaginable: insomuch, as if all men would call him mad, that should deny that there was such a man as *King William the Conqueror of England*, which is yet attested only or principally by a Nationall *Tradition* there, that man would deserve a title worse then the former, that could doubt of the universall testimony of the *Catholique Church* all the world over, that such *Traditions* have come to them from their ancestors, &c. 2. I desire them to consider, *what course* they will take to convert the *now Jewes*, and *Turks* or *Heathens* to Christianity, if they shall once tell them, that they can give them no better

better then probable motives of our Religion? For *they* will doubtleſſe reply, *that* they will never quit their own Religion, in which they and their anceſtors have been bred, and of the truth of which they likewiſe have (at leaſt in their own *opinion*) a probable Tradition, for a new one not aſſured. 3. To conſider the example of the *antient Jewes*: For if thoſe very perſons, who were eye-witneſſes of the miraculous delivery of the Law, and by conſequence were moſt aſſured of the *divinity* of it, yet notwithſtanding would not quit temporal pleaſures and allurements for the future rewards therein promiſed; is it likely, that the Chriſtians of theſe times will upon confeſſedly only-probable grounds and promiſes, and thoſe not to be expected till after death, renounce aſſured and preſent delights, and embrace aſſured and preſent miſeries, mortifications, and abnegations?

2. To the eighth and laſt ground, viz. *That ſince all Chriſtians agree in neceſſary doctrines, which are expreſſe, they ought not to deny Communion the one to the other, for other doctrines contained obſcurely in Scripture; and that that is the only effectuall means of reducing and preſerving unity among Chriſtians.* I anſwer, *that* it is apparently contrary to experience what is here laid; For neither do all Chriſtians agree in all neceſſary doctrines: nor in all which themſelves eſteem neceſſary: neither will they allow Communion to men differing in points by their own Confeſſion not eſteemed ſo much as ſubſtantiall. Yea let *England* witneſſe, if our *Presbyterian Calviniſts* do not

think many thousand *Hecatombs* of Christian bloud, a fit sacrifice to prepare a tyrannicall introduction of a few circumstantiall novelties: Therefore to say men ought, and it were well if they would do otherwise; and in the mean time destroy all Ecclesiasticall authority to constrain them to what they ought to do, is to destroy all *Christian Communion*, indeed all manner of *policy* and *society*: For upon the same grounds we may as reasonably contend for an universall *Anarchy*, since all men ought by the law of reason and nature to live in justice, temperance, and peace; and therefore let lawes be annulled, and Judges deposed. But *God* (whose imprudence is wiser then the wisdome of men) seeing our *figmentum*, our naturall perverseness, hath appointed *Civill Governours* to overawe Delinquents with the whip, and with the sword; and *Ecclesiasticall Magistrates* likewise, into whose hands *he* ha's likewise put a spirituall scourge and sword too, to correct or cut off putrified or mortified members: the whole foundation of which *Policy* and order would be undermined by such an allowance given to all sorts of *Christians* to become judges and interpreters for themselves in matters of Religion, upon a groundless and never-yet-accomplished hope, that they will all agree to use this power with meekness and charity.

3. Besides, let all the world judge of the extreme *partiality* of *English Protestants*, *they* say that no man ought to refuse Communion for differences in points in themselves not necessary or fundamentall; and they acknowledge

ledge that Catholiques agree with them in all points fundamentall; and yet they not only refuse to communicate with them, but call their Communion damnable and *Idololatricall*. Yea moreover seek to justifie the execution of the most bloudy lawes against Catholike Priests performing their duties, that ever any *Christian Nation heard of*.

4. Mr. *Chillingworth* indeed maintains this their partiality of refusing Communion with Catholiques upon this ground, because no man can be allowed by the *Councell of Trent* to entes into *Catholique Communion* that believes not all doctrines of faith therein defined to be of *universall Tradition*, many of which they disbelieving ought not, or if they would, cannot be received into Communion. Hereto I answer. 1. That the *Bull of Pius the fourth* requires subscription to the Councell only from Priests, &c. 2. Can any antient Church be named that ha's not alwaies done the same? 3. Do not the *Lutherans*, *Calvinists*, yea the Church of *England*, both before and since the writing of his book the same? 4. Does not the omission of requiring an uniform profession of Faith, evidently destroy all Ecclesiasticall authority, and leave every one in a liberty (hitherto unheard of in Gods Church) of thinking, and believing, and judging, and saying, and doing what he himselfe pleases? 5. The unappealable authority of a Generall Councell being once destroyed, would not *Babel* it self, and the seventy languages of it (as some reckon them) be order and unity it self in comparison with a *Christian Church* so confused

and mangled, wherein not seventy, but seventy thousand languages might be allowed? For as for this *phantasticall Utopian way of Unity* here first devised and proposed to the world by Mr. *Chillingworth*, let even the most ignorant of his judges give sentence; whether as long as men have passions, and as long as there is pride in their hearts, and tentations in the world, it be not utterly impossible to be compassed? and if upon an impossible supposition it were effected, whether such a kind of unity would deserve the name of *unity*, and not rather of an universall *stupidity* and *Lethargie*?

CHAP. XL.

An answer to Mr. Chillingworth's *objection, concerning difference among Catholiques, about the Judge of Controversies.*

1. HAving thus far considered Mr. *Chillingworth's* generall grounds concerning a Judge of Controversies dispersed in severall places through his book, I will proceed to take a view of his principal objections against the Catholike doctrine concerning the authority of the Church; which objections are of severall natures; for some proceed directly against it, others only against some consequences from it. I will therefore weigh first his objections grounded upon the different opinions of Catholikes

tholikes concerning that point. 2. His reaſons directly proving (as he believes, that no church of one denomination can be infallible) and therefore not the Catholique Church. 3. His proofs that Catholiques in their reſolution of Faith are entangled in circles and abſurdities. 4. His arguments to demonſtrate that Catholiques can have no aſſurance, either of the authority of the church, or the validity of any acts performed by the Paſtors thereof, &c. But before I attempt a diſcuſſion of theſe particulars, I may in generall ſay of all his objections, that ſince they proceed only againſt the word *Infallibility*, and that word extended to the utmoſt height and latitude that it can poſſibly bear, Catholiques, as ſuch, are not at all concerned in them, ſeeing neither is that expreſſion to be found in any received Councell, nor did ever the Church enlarge her authority to ſo vaſt a wideneſſe as Mr. *Chillingworth* either conceived; or at leaſt, for his particular advantage againſt his adverſary, thought good to make ſhow, as if he conceived ſo.

2. But come we to conſider his arguments againſt Catholiques, grounded upon the different opinions among them in what ſubject this *Infallibility* or authority is to be placed. The moſt preſſing and pertinent paſſage in his book concerning this ſubject is this which follows, viz. *What ſhall we ſay now if you be not agreed touching your pretended means of agreement? How can you pretend to unity either actuall or potentiall more then Proteſtants may? Some of you ſay the Pope alone without a Councell may determine all controverſies, but others*

deny it. Some that a Generall Councell without a Pope may do so, others deny this. Some, both in conjunction are infallible determiners, others againe deny this. Lastly, some among you hold the acceptation of the decrees of Councells by the universall Church to be the only way to decide controversies, which others deny by denying the Church to be infallible. And indeed what way of ending controversies can this be, when either part may pretend that they are part of the Church, and they receive not the decree, therefore the whole Church hath not received it? Mr. Chil. c. 3. parag. 6.

3. Hereto I answer. 1. That there is indeed no need at all of an answer, since the very objection answers it self: for by saying there are variety of opinions among Catholiques, acknowledged for such even while they differ, it follows that the objector is not obliged to submit to that Judge which any Catholique refuses. 2. None of these will deny that *decision* of the *Councell of Trent*, viz. *Ecclesiæ est judicare de vero sensu sacræ Scripturæ*, (that is,) *It belongs to the Church to judge of the true sense of holy Scripture:* And Protestants will not be urged to submit to any more rigid or higher expression. 3. Yea moreover, this indulgence, I am confident, will be granted them, namely, That no man will endeavour to oblige them further then to doctrines and practises determined by one or more *Councells universall, confirmed by the Pope*, and actually received and accepted by all Catholiques, *that is as much as to say*, to believe that there is indeed

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an obliging authority in the Catholike Church, to impoſe upon her children a belief of all doctrines propoſed in her *Oecumenicall Councells*, let this authority be *limited* and *ſtreightned* with as many *Proviſo's*, and the ſenſe of theſe doctrines enlarged and qualified with as many mollifying interpretations, as any approved Catholike Doctor hath thought good, that is indeed as any reaſonable man remaining ſo can deſire; only upon *condition*, that they do not prejudice nor grate upon the pure ſimple language, wherein the Church expreſſes her ſelf, *Chriſtians* are at liberty what particular Doctors ſenſe they like to embrace, or whether none at all, but will content themſelves with the naked deciſions of the Church as they lye, without making inferences, or building thereon further concluſions.

CHAP. XLI.

His reaſons proving no Church of one denomination to be infallible, anſwered.

1. IN the ſecond place we will weigh his reaſons to prove that no Church of one denomination is *infallible*, and by conſequence no Church at all. His words are, after he had ſaid that he *was willing upon courteſie to grant that Chriſt made a promiſe* (abſolute) *of indefectibility to his Church, but* *Mr. Chil. c. 2. parag. 139. & c. 3. per tot. & 6.*

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he interprets it only in this sense, viz. That true Religion shall never be so far driven out of the world, but that it shall alwaies have some where or other some that believe and professe it in all things necessary to salvation, and that such believers shall never erre in fundamentalls, for if they did, they were not a Church. But he denyes utterly that there is any Church fit to be a guide in fundamentalls, because no Church is fit to be a Guide but onely a Church of some certaine denomination, as the Greek, the Roman, the Abyssine, &c. For, sayes he, *otherwise no man can possibly know which is the true Church but by a pre-examination of the doctrine controverted, and that were not to be guided by the Church to the true doctrine, but by the true doctrine to the Church. Now,* sayes he, *that there is not any Church of one denomination infallible in fundamntalls is evident: for 1. If it were an infallible guide in fundamentalls, she would be infallible in all things which she proposes and requires to be believed. 2. That being a point of so main consequence, certainly the Scripture would have named that Church. 3. Because Catholiques themselves build the assurance of the churches infallibility onely upon motives very credible, but not certain. Lastly, because it is evident, and even to impudence it selfe undeniable, that upon this ground of believing all things taught by the present church as taught by Christ, errour was held. For example, the necessity of giving the Eucharist to Infants, and that in S.* Augustines *time, and that by*

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S. Auguſtine himſelf; and therefore without controverſie this is no certain ground for truth which may ſupport falſhood as well as truth. The ſame may be ſaid of the doctrine of the Chiliaſts, which S. Irenæus *and S.* Juſtin Martyr *ſay was a traditionary doctrine from the Apoſtles times, &c.*

2. To anſwer this diſcourſe by parcells: And firſt concerning his expoſition of *Chriſt's promiſe of indefectibility to his Church*, it ha's been anſwered in more then one place already. 2. Where he ſayes, that there is no Church fit to be a guide in fundamentalls: I deſire to know whether thoſe whom Chriſt ha's appointed in his church to be *Overſeers* (Επισκόπους) *Teachers* (Διδασκάλους) *Governors & Aſſiſtants* Αντιλήψεις, κυβερνήσεις, ἡγεμόνας *&c.*) be not fit to be accounted guides, at leaſt in Fundamentalls? Againe, whether an agreement of all theſe *Governours* meeting in a Generall Councell be not the ſupremeſt authority? Thirdly, whether that authority which is indeed ſupreme, be not unappealable from, and neceſſarily to be ſubmitted to by all particular ſubordinate perſons? To ſay ſuch perſons have no authority to be Guides, is to contradict expreſſe Scripture: And to ſay that there can be a ſubordination of authority without one that is ſupreme: Or that that which is indeed ſupreme, may by particulars (perſons, or churches) be oppoſed, or ſo much as appealed from, is to contradict not onely what is aſſumed, but evident reaſon, and all order. 3. Where it is ſaid, *That no Church is fit to be a Guide in Fundamentalls*,

mentalls, but only a Church of one denomination, as Greek, Roman, Abyssine, &c. for otherwise no man can possibly know which is the true Church, but only by a pre-examination of the doctrines, and that were not to be guided by the Church to the true doctrine, but by the true doctrine to the Church. I answer, That a Catholique Church there is (as we profess in the Creed) and that this Catholique Church is visible and easily to be designed, plainly distinquishable from new Sects and innovating congregations; and that this body representatively united is the supreme authority on earth, and that every particular Church or member of this Catholique Church, as such, is a sufficient guide to those that live in her Communion. As concerning his phrase, *a Church of one denomination*; I grant that God ha's not apparently obliged himself to confine his Promises to any particular *Diœcese*, *Province*, or *Nation*, no nor perhaps even to *Rome* it self: Only this may certainly be affirmed, that the Catholique Church shall by vertue of Christs promises continue to the worlds end a visible Church, teaching all substantiall doctrines of *Christianity*, guided by a lawfull succession of Pastors, under one visible Head, which visible Head ha's hitherto for above sixteen Centuries been the Bishop of *Rome*; and that is a fair presumption that it will be so to Christs second coming: for I know nothing but a generall earthquake there and swallowing up of that place that is likely to hinder such a succession, since it ha's already abidden all variety of oppositions and tempests, when the whole power of the Roman

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and infernall Empire ſought to extinguiſh it, and when all ſorts of Heretiques and Schiſmatiques ſought to undermine it. But I ſhall ſpeak more of this when I come to the laſt concluſion, concerning the perpetuall viſibility of the Church.

4. In the fourth place, to his firſt proofe, *that no Church of one denomination can be an infallible guide in fundamentalls, becauſe if ſo, then ſhe ſhould be infallible in non-fundamentalls alſo.* I anſwer, that even by Mr. *Chillingworth's* own confeſſion it does not follow that if Chriſt hath promiſed to preſerve his church from all errour in fundamentalls, that therefore by vertue of that promiſe ſhe ſhould be exempted from all errour whatſoever, and the reaſon given by Mr. *Chillingworth* is worth the marking. *The Church,* ſayes he, *may erre, and yet the gates of hell not prevaile againſt her: for ſeeing you* (Catholiques) *do and muſt grant that a particular Church may hold ſome errour, and yet be ſtill a true member of the Church; Why may not the univerſall Church hold the ſame errour, and yet remain the univerſall Church, unleſſe every the leaſt errour be one of the gates of hell?*

5. And indeed many Catholique *Writers* there are, who, upon the ſame grounds with Mr. *Chillingworth*, extend the promiſe of the holy Spirits aſſiſtance to the church, not to all inconſiderable circumſtantiall doctrines, but ſubſtantiall and traditionary only; And for a further proof we may add, that there are ſome Fathers of great *antiquity* and *authority*, who hold (whether juſtly and truly or no, I debate not,

not, but they hold) that there are reall differences between the *four Evangelists*, in some circumstances of no considerable moment related by them, and by consequence there must of necessity *in their opinion* be an errour, such as it is, in some one of them at least: The which inconsiderable differences, whether *reall* or *imaginary*, there being an exact demonstrable agreement amongst them all in points of Doctrine, do rather in S. *Chrysostomes* judgement (*in Mat. Hom.* 1.) establish then invalidate, or any way prejudice the *divine infallibility of their writings*; since thereby it is apparent (sayes he) that they did not compose them by consent and conspiracy; for then they would have been scrupulously punctuall in all, even the smallest circumstances, but in the *ingenuous simplicity* and *sincerity of their hearts*. In like manner S. *Hierome* tells us, that in his time some learned *Catholiques* were of *opinion*, that the Apostles and Evangelists in the New Testament quoted some passages of the old Testament, and the Septuagint meerly out of their memory, not looking into the books themselves, and that by that means their memory failing, their quotations were not exactly true; yet notwithstanding those Fathers were far from questioning the *authority* or *infallibility* of any one of the *Evangelists*, as concerning any substantiall doctrine contained in any of their Gospells, &c. So likewise in the *Latin* Translation of the *Bible*, there are not only differences of senses from *Originalls*, *Hebrew*, or *Greek* now extant, not only great and uncertain variety of reading in the antient *Latin* Copies,

Copies, but likewiſe, as the *Proteſtants* brag, very great diverſity between the *Impreſſions* publiſhed by the *Authority of Pope Sixtus Quintus* and *Clemens Octavus*, ſince the *Councell of Trent* (wherein notwithſtanding they are miſtaken, for though *Sixtus Quintus* had deſign'd an *Impreſſion*, and prepared a *Bull* for the authorizing of it, yet God took him away before he effected his intent, thereby as it were, ſignifying that it was his pleaſure to take away from *Heretiques* all ſeeming advantages againſt his Church. But though this had been as the *Proteſtants imagine*, ſurely a more corrected reimpreſſion does not imply that the *Church* wanted the true Scripture, ſince none of ſuch differences are of ſuch conſiderable moment, as to cauſe any uncertainty in points of Doctrine: For I conceive it was never heard that any errour was grounded meerly upon a various reading of any Text of Scripture.) But to proceed, certain it is that there were much greater differences between the antient *Italica* and other *Latin Tranſlations* of the antient Church and this of S. *Hierome*; as likewiſe yet greater between the *Septuagint* and the *Hebrew*; and yet neither do the Apoſtles refuſe to quote ſome paſſages out of the *Septuagint*, wherein the Tranſlation is manifeſtly faulty, however in a matter inconſiderable: neither will any Catholique affirm that the promiſe of the holy Spirits aſſiſtance did fail the antient Church, although it only made uſe of a Tranſlation of the Scripture very imperfect, if compared with S. *Hieromes*; no not though upon ſuch differences of reading it were poſſible to ground

ground doctrines which might be circumstantially erroneous: It is true, such doctrines would be of no considerable moment; but however they might be erroneous, yet without any prejudice to Christs promises to his Church. So that the Church, even when she does upon supposition erre, yet she does not even then lead any man out of the way to heaven, or within the danger of hell gates; seeing the promises of Christ are *infallible* that his *Spirit* shall conduct, or rather preserve his Church in the belief and profession of all truths, at least necessary: and as for points supernumerary or unnecessary, neither unwilfull ignorance, nor unavoidable mistake shall be imputed as sinfull to any man.

6. To the second proof, viz. *That if the promise of infallibility had been made to any Church of one denomination, certainly the Scripture would have named that Church, and have directed all Christians to have recourse unto her, it being a point of so main importance.* I answer, 1. The inference is not at all concluding, as I shewed before in the first conclusion. 2. The Scripture ha's expressely mentioned such promises made to the Church, and if we will follow either reason or *Catholique Tradition* interpreting Scripture, we must at least apply those promises to the whole body and succession of the Catholique Church united under one Head; since no particular man or Church, considered only as a distinct member of the whole can pretend to these promises as peculiarly applicable to themselves. Now this whole body was as apparent and distinguishable

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from particular ſects in the times of S. *Auguſtine* and S. *Gregory*, as if it had been a Church of one denomination, ſince they framed all their arguments and diſcourſes from the apparent viſibility of it: and ſurely to any one that would not ſhut his eyes, would have appeared as clear and demonſtrable in *Luthers* time alſo.

7. To the third proof of Mr. *Chillingworth*, viz. *That Catholiques build their aſſurance of the infallibility of the Church only upon fallible and uncertain grounds and marks.* I anſwer, that I have made the contrary appear in ſeverall places before, demonſtrating that it is grounded upon the moſt firm unſhaken foundation that reaſon can have, viz. *Univerſall Tradition*, by which it is more effectually proved then any particular book of Scripture hath been.

8. To his laſt proof againſt the Churches *infallibility* from his two examples, wherein the Church is ſaid to have erred univerſally in points pretended to be of *Tradition*, as namely, about the giving the bleſſed Sacrament to Infants, mentioned by S. *Auguſtine*; and the doctrine of the *Millenaries*; by S. *Juſtin Martyr* and S. *Irenæus*. For the firſt example, I refer my ſelf to the ſatisfactory anſwer given by *Cardinall Perron* to the ſame objection made by King *James*. *Perr. repl. l. 2. obſ. 3. c. 11. 2.* Concerning the *other example of the doctrine of the Millenaries*, &c. I anſwer, that S. *Juſtin Martyr* (*dial. cum Trypho.*) ſaith not that it was a *Catholique Tradition*, nor received by the whole Church, but only of himſelf, and *many other Chriſtians*; but withall, that there

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were many also who were of a pure and pious Christian beliefe which did not acknowledge it. And when all that could be alledged to prove that doctrine to have been an *Apostolique Tradition*, was said, the proof ended upon the report of *Papias*, a very credulous man, one that loved to tell stories, many of which could not find belief in the Church, a man meanely learned, and by consequence one that might very probably mistake what he sayes S. *John* told him concerning that point.

CHAP. XLII.

An answer to Mr. Chillingworth's *objection of circles and absurdities to the resolution of Faith of Catholiques.*

1. A Third rank of arguments with which Mr. *Chillingworth* combats the *infallibility* of the Church, is grounded upon the absurdities, Meanders and circles, which he sayes most unavoidably follow the resolution of the faith of Catholiques. Let us hear the sum of his allegations in his own words, *(cap. 2. n. 118. 119.) For Gods sake (Sir) tell me plainly, in those Texts of Scripture which you alledge for the infallibility of your Church, do not you allow what sense you think true, and disallow the contrary? and do you not this by the direction of your private reason? if you do, why do*

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you condemn it in others? If you do not, I pray what direction do you follow? Or whether you follow none at all? If none at all, this is like drawing Lots, or throwing dice for the choice of a Religion: If any other, I beseech you tell me what it is. Perhaps you will say, the churches authority; and that will be to dance finely in a round thus; To believe the Churches infallible authority, because the Scriptures avouch it; and to believe that Scriptures say and mean so, because they are so expounded by the Church. Is not this for a Father to beget his son, and the son to beget his Father? For a foundation &c. The Church you say is infallible; I am very doubtfull of it. How shall I know it? The Scripture you say affirmes it, as in the 59. of Esay, My Spirit that is in thee, &c. Well I confesse I find there these words, but I am still doubtfull whether they be spoken of the Church of Christ: and if they be, whether they meane as you pretend. You say, the Church sayes so, which is infallible. Tea but that is the question, and therefore not to be begged, but proved: neither is it so evident as to need no proofs; otherwise why brought you this Text to prove it? Nor is it of such a strange quality above all other Propositions, as to be able to prove it self. What then remains, &c. But Universal Tradition (you say, and so do I too) is of it self credible, and that ha's in all ages taught the churches infallibility with full consent. But that it ha's, I hope you would not have me take upon your word; for that were to build my self upon the Church, and the Church upon you. Let then

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the Tradition appear; for a secret Tradition is somewhat like a silent Thunder. You will perhaps produce &c.

2. For answer hereto: 1. If Mr. *Chillingworth's adversary* had grounded the doctrine of the Churches authority meerly and only upon Texts of Scripture capable of contrary senses, there might have been just ground for Mr. *Chillingworth* to have pleased himself, as he oft does, in insulting thus on him, and intangling him thus in his circles: But Mr. *Chillingworth* himself absolves him toward the latter end of the former passage, where he sayes; *But universall Tradition (you say, and so do I too) is of it selfe credible, and that ha's in all ages taught the Churches infallibility, &c.* Whereby he shews clearly that his adversary, though he serves himself, (as reasonably he may and ought) of some Texts of Scripture to fortifie the Traditionary doctrine of the Churches authority, yet makes not those Texts understood in his own sense his onely foundation, but *universall Tradition*, which is the proper foundation even of the credibility of Scripture it self; and therefore all Mr. *Chillingworth's* inferences and retortions do not, even in his own *opinion*, in any degree wound, nor so much as incommodate his adversary.

3. Secondly I answer, that whatsoever arguments have been or can be made by Protestants against the manner of *Resolution of Catholique Faith*, do not touch the Church at all; since she ha's not intermedled in that Scholasticall nicety of the Resolution of Faith: If particular men to exercise their wits, and to boast

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their ſubtilty, do buſie themſelves in this laſt inquiſitive age about ſuch curioſities, undebated and unheard of among the antient Doctors of the church, what is that to the church her ſelf, or her Traditionary doctrines, which were propoſed and believed before that new language of the ſchools was invented?

4. But thirdly to demonſtrate that Proteſtants do vainly flatter themſelves in ſuppoſed advantages againſt Catholiques about this point of *Reſolution of Faith*, I will endeavour as briefly and as perſpicuouſly as I can to ſet down the ſtate of that controverſie, which when I have done, I believe that without any further trouble, it will juſtifie it ſelf not to be obnoxious to thoſe circles and abſurdities which Proteſtants charge upon it.

5. Now for a preparation thereto, I will lay down theſe grounds, *viz.* 1. That that is the thing into which we ſay Faith is laſt reſolved, which is the prime motive or authority for whoſe ſake we believe. 2. In all kinds of belief the prime authority which deſerves Faith muſt have two *qualities*, viz. *Knowledge* and *veracity*. 3. In divine Faith the prime authority is alwaies the prime Verity, or God. 4. In divine Revelations we are to diſtinguiſh the faith or aſſent which we give to the truth revealed from the knowledge or aſſent to the Revelation, or act of revealing. 5. In immediate *divine Revelations* we believe the truth it ſelf for the authority of the revealer or relator himſelf, which is God: and we aſſent to the revelation, having a certain knowledge thereof, either by the help of our ſenſes externall and internall,

internall, or without them immediately by our understanding. 6. But if divine revelations be conveyed to us by a second hand, that is, by the report of others, yet then faith is not resolved into the conveying authority, but into the prime. 7. To make faith by vertue of the prime authority certain or firm, I must have assurance of the certitude of this conveying hand, that is, not only that this conveying hand did receive those revealed truths, but the true sense of them likewise, and withall was not subject to errour in the propagating of them.

6. Having laid these grounds, we will make application of them to the present purpose in a few examples. The first shall be of a revelation made by God immediately either by *expresse language, or dreams, or visions, or the Oracle of Urim, &c.* (for all these are of the same nature, as much as concerns certainty) as when God revealed to the Prophet *Isaiah* the *mystery of the Conception of the Messiah of a pure Virgin:* In this case the Prophet (it is to be supposed) was assured by a certain knowledge, that this revelation was reall, and not imaginary; so that he believed the truth revealed with a most firm faith for the authority of God the prime verity, whom he knew to be the revealer; for if he had not assuredly known this, he could not have adhered firmly to the mystery; though in it selfe never so true and infallible. A second example shall be of an immediate revelation also, but yet somewhat of a different nature from the former, *viz.* Of our Saviour teaching the Jewes that

that he was *the Messiah, the eternall Sonne of God*, and confirming this truth by *divine Miracles*. In all outward appearance he seemed to be but a man, and therefore what he taught could not be the object of *divine Faith*, neither could his hearers have assurance of his *authority*, unlesse they were assured of the truth of his miracles. *A third example* shall be of the same revealed truth, viz. *That Christ was the Messiah, &c.* but proposed to persons living in the second or third ages after that time, by those, who either were themselves eye-witnesses, or received it from those that were. In this case the persons, living in the second or third age, if they had not certitude that those that told them this did not lye, could not with a *faith rationally firm and certaine*, assent to those truths. But certain they might be, and most undoubtedly were: and the grounds of this certainty were, as I have largely shewed before, a certain knowledge both that they all heard these and all other substantiall truths of *Christianity* from their Ancestors, as a *Tradition Universall* (whether written or no, it matters not) and that it was as impossible, that all their ancestours all the world over should conspire to seduce them with a lie, as that their own eyes and ears should deceive them In all these examples there is the same resolution of Faith; for both the immediate witnesses of these revelations and their successors do resolve their faith in these supernaturall truths finally and only into the *authority* of the prime verity; For if any of them should be asked, Why do you believe that *Christ is the eternall Son of God*? They would

all answer, because God ha's so revealed, neither could they proceed any further: But if they were asked, how are you certain that there was such a *divine revelation*? the immediate witnesses would say, We saw and heard *Christ* himself publishing these truths, and with a world of stupendious miracles confirming them: And their successours would say, we receive the same truth by an *Universall Tradition*, not only in it self, and of it self credible, and in a high degree certain, but such an one as ha's more advantages to demonstrate its certainty, then any other that ever was. Now what ha's been spoken of the *second* and *third ages*, may upon the same grounds be verified of the *fourth*, *fifth*, and all following to the worlds end. And likewise what hath been exemplified in one or two supernaturall truths revealed, may be extended to all the substantiall points of *Christianity*, all which, as I before demonstrated, arrive unto us by the same conveying hand of *Universall Tradition* by severall wayes, as writing, publike profession and practise propagated.

7. Now among these truths or doctrines coming by *Universall Tradition*, (and for that reason believed most assuredly by all *Catholique Christians*, and by consequence most certaine and indubitable) one principall one is *the authority of the present Church*, considered not as a relator only, but as authorized by Christ to teach this and all other doctrines, so as to oblige all men to belief and obedience: Which speciall doctrine, though it were only testified in Scripture (as it is evidently enough) were sufficient against those that acknowledge only Scripture

Scripture for their rule: yet we are certain of the truth of this doctrine by the former Rule, which can neither fail us, neither can we be mistaken in it, *viz.* Because it is universally believed in the present church, as a doctrine *Traditionary*; and moreover it is attested by all antient Records of the Fathers of the church, *nemine explicitè contradicente*, and it has been practised by Councells in all ages, not one Catholique renouncing his obedience; In so much as to my understanding there is not one Christian doctrine delivered with so full an assurance, nor in the sense and meaning whereof it is lesse possible for a man to be mistaken. Now by vertue of this speciall truth of the churches authority *Universall Tradition* (which of it self is most credible and certain) being believed and attested by the present church, becomes most necessary to be believed by us, the *Church* supplying the place not only of a witnesse, but of an *Embassadour* likewise instructed and employed by Christ himself (as S. *Augustine* most effectually maintains) so that in believing and obeying her, we believe and obey Christ himself, according to Christs own expression, *He that heareth you heareth me*, and, *If any one heareth not the Church, let him be to thee as a Heathen and a Publican.* And therefore they that believe Christian doctrines only, because they think they find them in the Scripture, and believe the Scripture only, because their reason or fancy (which they miscall the testimony of Gods *spirit*) tells them that it is the Word of God, though the doctrines themselves believed by them be true, yet it is a hazard,

as to them whether they be so or no, or however whether that be the sense of them or no, it being all one, as if a man by some casualty had found a transcribed copy of some part of an *Embassadors Pattent* or instructions: Whereas Catholiques receive the commands of their heavenly King and Master from his Embassadours own hands, which not only will not conceale any thing necessary or requisite from them, but likewise will be able upon occasion to cleare all manner of difficulties that may arise about the sense of the said instructions or Patent, having receeived glorious promises of continuall residence among us, and of divine assistance to preserve him from any, at least dangerous error.

8. These things thus supposed, Mr. *Chillingworth's* pretended *circles* and *absurdities* in the *Resolution of Catholique Faith* doe clearly and evidently vanish: For a Catholique does not only or chiefly believe *the Churches authority*, because to his private understanding and reason the Scripture seems to say so: but because he knows that the present Catholique Church teacheth so, both by profession and practise; and that she teacheth this as a Catholike *Tradition*, believed and practised in all ages; then which it is impossible there should be any testimony more assured and *infallible*; so that if a man can be sure of any thing done before his own times (as all reasonable men do agree that one may) he cannot avoid being most sure of this, if his passion or interests do not hinder him from searching into the grounds of it. I need not therefore particularly give an answer

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to Mr. *Chillingworth's* diſcourſe before produced, ſince it wholly proceeds upon a miſtake of his adverſaries, and other Catholiques grounds; and ſince himſelf in the cloſe of it ſeemes to confeſſe, by objecting to himſelfe *Univerſall Tradition*, that if this doctrine of the Churches authority could be made appear to be grounded upon *Catholike Tradition*, it would be as much credible, as if the Scripture had expreſly teſtified it (ſince in his *opinion* the Scripture it ſelfe, and nothing beſides, enjoyes its authority, becauſe it is delivered by *Univerſall Tradition*) and by conſequence would not be lyable to any *circles* or *abſurdities*. So that truly I wonder why (ſeeing Mr. *Chillingworth* could not be ignorant that Catholiques do generally pretend that this doctrine comes from *Tradition*, beſides the proofs of it out of Scripture) he ſhould notwithſtanding diſpute againſt it, as if there were no other ground for it, but two or three queſtionable paſſages of Scripture.

CHAP. XLIII.

An answer to Mr. Chillingworth's *allegations of pretended uncertainties and casualties in the grounds of the faith and salvation of Catholiques.*

1. THere is in Mr. *Chillingworth's* book another rank of objections, which though they do not directly combat the churches (*infallibility, or*) *authority*, yet they had great effect upon me, because they seemed to infer that the faith and salvation likewise of *Catholiques* depended upon extreme uncertainties and casualties, and by consequence that a Catholique could not give any assurance that his faith was safely grounded. For thus he argues (*c.2.parag.63.ad.68.*) *The salvation of many millions of Papists (as they suppose and teach) depends upon their having the Sacrament of Penance duly administred to them: This again upon the Ministers being a true Priest, which is a thing that depends upon many uncertain and very contingent suppossalls, As* 1. *That he was baptized with due matter.* 2. *With due forme.* 3. *With due intention.* 4. *That the Bishop which ordained him Priest, ordained him likewise with due form, intention, &c.* 5. *That that Bishop himselfe was a person fitly qualified to give orders, that is, was no Simoniake, &c.* 6. *That all that Bishops Progenitors were fitly qualified: and so till*

till he arrive to the fountain of Priesthood. Now he that shall put together, and maturely consider all the possible wayes of lapsing and nullifying a Priesthood in the Church of Rome, I believe, saith he, *will be very inclinable to believe, that in an hundred seeming Priests, there is not one true one. But suppose this inconvenience assoyled, yet still the difficulty will remain whether he will pronounce the absolving words with intent to absolve you; for perhaps he may be a secret Jew, Moor, or Antitrinitarian; which if he be, then his intention, which is necessary to the validity of a Sacrament, will be wanting, &c.*

2. Hereto I answer. 1. That such kind of pretended uncertainties or nullities in particulars, do not prejudice the *authority* and *stability* of the church in generall, but that if it be true, which ha's alwayes been believed in the church, *viz.* That Christ ha's promised to continue till the worlds end a church governed by lawfull Pastors, and preserved in all truth, he will engage his omnipotency to make good *his fidelity*, and by consequence he will take care to prevent or remedy all obstacles that can be imagined to be otherwise able to evacuate such his promises: and I suppose two such Attributes of Christ are a foundation strong enough to build a faith not obnoxious to such a world of casualties, as Mr. *Chillingworth* suspects. 2. That Mr. *Chillingworth's* whole discourse proceeds upon a mistake of the established doctrine of the *Catholique Church*, which ha's not declared all those things to be *nullities*, nor any of them in the sense that he

alledges. It is true in the Canon law, and among Catholiques there are mentioned many nullities of Orders and other Sacraments, as *Simony*, or *Heresie*, or *Schisme* are said to nullifie the Ordination of a Bishop or Priest: But how to nullifie it, by taking away the Character wholly? No. But the Church to shew her detestation of those sins suspends the authority of exercising those Offices from any one that is guilty of those sinnes; and likewise from those that are ordained by such Simonicall or Hereticall Bishops, till they have given satisfaction to the Church: And therefore in that moderate judgement of *Pope Melchiades*, (so much commended by S. *Augustine Ep.* 162.) when he decreed, that if the *Donatists* would return to the Catholique Communion, their Bishops, if the more antient in any City, should be acknowledged the lawfull Bishops of such a City, or if the younger should succeed upon the first vacancy, there was no mention made of *a reordination* of *such Hereticall or Schismaticall Bishops*, or of any *Priests* made by them. 3. It is not true, that the salvation of *Catholiques* doth absolutely depend upan the Sacrament of Penance lawfully administred: For though it be necessary to the being of the Church in generall, that that and all other Sacraments be lawfully administred, and by consequence we may be assured, that Christ will in generall prevent all reall wants and obstacles thereto: yet it is not necessary that this should be affirmed of each Catholique in particular: For to Christians which are *adulti*, that is, capable of the exercise

cise of *Faith, Hope* and *Charity*, even actuall *Baptisme* lawfully administred is not absolutely necessary, for in such persons the *Votum Baptismi* will supply all wants or defects impossible to be avoided; and much more certainly will the same *Votum* serve for other Sacraments, as the *Eucharist*, *Penance*, *&c.* 4. Concerning *intention*, which the church in the *Councell of Florence* (in Instr. Arm.) and in the *Councell of Trent* (*Sess.7. ca.* 11.) ha's indeed defined to be a necessary requisite to denominate a Sacrament to be lawfully administred in these words of the *Councell of Florence*; *Sacraments are perfected by three things, the Matter, Form and Person of the Minister conferring the Sacraments, with an intention of doing what the church doth; of which if any one be wanting, the Sacrament is not perfected.* And these of the Councell of Trent, *If any man shall say, That in Ministers when they administer the Sacraments there is not required an intention at least of doing what the church doth, let him be Anathema.* Mr. *Chillingworth* might, and I am confident did know, that the *Intention* required was such an one as might be found even in *Pagans*, *Heretiques*, *Jewes*. *&c.* administring *Baptisme*, so they do it, as executing the Office hypocritically intruded into by them in the due form, and with a right pronunciation of the words of the church, although in the mean time in the secret of their hearts they did renounce, deride and detest that *Sacrament*, and all the efficacy ascribed to it, as appears by the Decisions of antient *Councells against the Donatists*, and the *Rescripts of*

De consecr. d. 4. cap. à quodàm. *Pope Nicholas the first*, and *Alexander the third*. And hereupon S. *Thomas* treating of this subject, delivers his sense in these words, *Some answer better*, sayes he, *that the Minister of the Sacrament doth operate in the person of the whole Church, whose Minister he is; and in the words of the church which he pronaunceth is expressed the churches intention, the which sufficeth to the perfection of a Sacrament, unlesse there be an outward expression of the contrary on the part of the Minister, or receiver of the Sacrament.* Upon which grounds I suppose it

p. 3. q. 64. à. 8. ad. 2.

Salm. in Ep. Paul. l. 1. p. 1. disp. 2. scrib. Mar. de Sacr. disp. 1. was that *Salmeron the Jesuite*, and *Scribonius Marius* a learned *Franciscan*, highly esteemed by *Cardinall Perron*, (besides some antient Schoolmen) do after this manner with a far greater latitude then generally *Controvertists* or *Schoolmen* doe allow, endeavour to expresse their sense of S. *Thomas*, and the *Decrees* of those two Councells, *viz.* That in the *Minister* there may be a *twofold* intention. 1. *Meerly speculative*, inwrap'd in the secrets of his heart, and of which no outward sign does appear, nor indeed no sufficient one can; of this intention the church judgeth not. 2. *Practicall*, which relates to the outward act; and is thereby really accomplished: The former, say these Authors (unlesse the church shall define the contrary, as hitherto to their seeming she ha's not) can neither profit nor prejudice

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in conferring Sacraments: If it be an ill, malitious intention, it may help to damn the person, but it will not hinder the validity of the Sacrament, nor the efficacy of it. The later *practicall intention*, is that which is only to be considered here. As a servant that is sent by his Master to deliver possession of a house, if he really perform the legall ceremonies, and pronounce the words requisite, whatsoever thoughts of unwillingnesse, reluctancy or contradiction lurk in his breast, the *delivery* will be valid. And truly it seems not intelligible, how it can be possible for a *Minister*, as a *Minister of the Church*, not compell'd by force, nor drawn by promises, that knows what he does, and clearly shews that he will do what he knows, should as the church commands him, with all due formality perform a Sacrament, and yet at the same time intend or resolve not to do what he does: He may possibly have in his wicked heart inward wishes that the Sacrament might want effect, or a misbelief that the Sacrament is nothing valuable, but a meer superstitious, vain or noxious ceremony. But as for the thoughts by which performing a Sacrament he would endeavour to intend not to doe that which he intends to do, such thoughts seem to be meer aëriall fancies. Indeed if he shew his contradiction or intention by any outward sign by which it may be judged, that though he observe all the requisite formalities, yet he intends them meerly in a mockery, as if an *Actor upon a Stage* should personate the conferring a Sacrament, and much more if he neglect the due form of words. He will thereby declare that really

really, that is not a Sacrament which he performes, but a meer mockery and malitious scornfull *Pageantry*. Those learned, and as yet uncensured Authors, therefore (whose *opinions* I do here relate only *historically*) do conceive the meaning of the church in the forementioned *Decisions* to be only this, *viz.* That it is requisite to Sacraments that they be onely this, *viz.* that they be not administred jestingly, histrionically and ridiculously, but after such a manner that it may reasonably be judged, that he who administers them intends to perform his duty and office imposed on him by the church; that is, to perform and confer a Sacrament, and not to play the fool: Not that the church ever intended that the Sacraments should be valid or null, according to the inward fancies of the administrer, or that it should be in the power of an atheisticall or malitious Bishop or Priest to damn all his Dioceese and Parish. And for a further proof of this, it is observeable, that even at the very time when this *Article* concerning the *necessity of intention* was debated and concluded in the Councell of Trent, *Catharinus* Bishop of *Minori* declared openly this sense of that *Article* against certain disputing Schoolmen, and during the sitting of the Councell, published a book to the same effect, no man censuring or condemning him; Although indeed his manner of expression was far more unwary, and more approaching to the sense of the *Lutherans* and *Calvinists* then the forecited Authors, *Salmeron*, and *Scribonius Marius*; the further fitnesse of which *opinion* I leave

leave to the judgement of the Catholique Reader, my intention being only to make a Narration of what I was told or did read in others.

3. And theſe are the principall arguments produced by Mr. *Chillingworth* againſt the *infallibility* (as he loves to call it) of the Church; at leaſt ſuch of them as had the greateſt effect upon me, during my time of Proteſtancy, to hinder me from ſubmitting my ſelfe to the authority of the Catholique Church, or indeed to any authority at all, as obliging in conſcience; which arguments (when I came to examine them) appeared to me in generall, not to touch the eſtabliſhed doctrine thereof at all. Whether they were of greater force againſt his particular aduerſary, it concerned not me, neither had I commiſſion or authority to examine.

4. It is not my purpoſe in this *Narration* to give particular anſwers κατὰ πόδα to all his objections: Onely this I profeſſe, that I doe neither remember any one through his whole book, which formerly had any ſtrong influence upon me, nor (ſince my becoming a Catholique, after not a perfunctory per-uſuall of it) have I met with any, which to mine own underſtanding, upon the grounds by me formerly laid, doe not ſeeme to me eaſily anſwerable. And I am confident, that if any *Proteſtant* ſhall apply Mr. *Chillingworth's* diſcourſes to the eſtabliſhed doctrine and expreſſions of the Catholike Church, he will acknowledge that, notwithſtanding any

any thing said by *him*, this may remain true, *That the Catholique Church hath authority to propose points of Faith, and to interpret Scriptures; and that no particular Churches or Christians may or ought to contradict or refuse to submit to her determinations and interpretations.* Insomuch, as if Mr. *Chillingworth* had been so fortunate as to have undertaken no more then to examine the doctrine of the church, he would scarce have made use of, and much lesse would he have relyed so confidently upon the strength of any of those arguments which he ha's produced against his adversaries Positions: He must have been forced either to acknowledge the truth of the churches doctrine, or have put himself to the trouble of inventing other kind of arguments, then any I could yet meet with, either in his, or any other Protestants writings.

CHAP. XLIV.

Dangerous consequences of Protestants doctrine against the authority of the Church.

1. I Will at length put an end to this tedious (but that it is so necessary) discourse upon this second *conclusion concerning the Judge of Controversies, and authoritative interpreter of Scripture*, by shewing, among many, some speciall enormous and unavoidable consequences of the doctrine of Protestants concerning this

this point, who refuſe, yea oppoſe the conſent of the preſent and antient Catholique Church, propounding doctrines of Faith, and interpreting Scripture, and ſubmit to their own particular reaſon, or *private Spirit.*

2. *The firſt* is an *impoſſibility of Unity*, yea though reaſon were ſuffered to proceed ſimply without mixture of paſſion and intereſt, as experience and reaſon it ſelf ſhews, and it hath been already proved.

3. *The ſecond*, an *evident contradiction to Univerſall Antiquity*, which will not afford one example of any *Catholique Writer*, that either hath affirmed, that in interpreting Scripture every man is to follow the guidance of his own reaſon or private Spirit, againſt the authority of the preſent church; or that hath himſelf refuſed, or taught others to refuſe upon any pretence to ſubmit to the determinations of the preſent *Catholique Church.*

4. *The third* is, that if the *univerſall teſtimony* of the preſent church, either by her publique profeſſion and practiſe, or in her deciſions in a Generall Councel do not indiſpenſably oblige all *Chriſtians* to obedience upon this pretended exception that no expreſſe mention is made in Scripture of ſuch an unlimited power given to any church of one denomination; then it will follow, that thoſe churches and Councells which have aſſumed to themſelves this authority to exact ſubſcription to any deciſions of any doctrines, other then expreſſe quotations of Scripture to be underſtood by every one, according to his own fancy, and that hath accurſed all gainſayers, are guilty of inſupporta-

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ble uncharitablenesse, injustice, and tyranny: Upon which grounds all *Protestants* are obliged *to anathematize the four first Generall Councells*, as well as all the rest which follow, yea *above all other the Councell of Nice*, since therein were *anathematized* all those that did not subscribe to an expression of one *Article of Faith*, which notwithstanding those Fathers acknowledged to be so far from being contained expressely in Scripture, that the word ὁμόσ@ (which occasioned so many Tragedies) was not so much as of *Tradition*, but only invented by them, as proper to oppose the Heresie of the *Arians*, and to expresse the sense of the *Traditionary doctrine* of Christs eternall *Divinity* and *equality* with the Father.

5. *The fourth* is, that upon Protestants grounds it is impossible they should rationally call *any doctrine Heresie*, or *any separation Schisme*, without condemning themselves: For concerning Heresie, if they, following the antient Church, define Heresie to be a relinquishing or opposing the belief of any doctrine generally professed in the Catholique Church, or defined by a lawfull Councell, they will include themselves within the lists of *Heretiques*, since if for severall ages before *Luther*, there were either any Churches Catholique, or any authority to make a lawfull assembly, they have done apparently the same. But defining, as they do, Heresie to be a contradiction of a Fundamentall Article of the *Christian Faith* expressely contained in *Scripture*; and not naming, but rather *explicitly* renoun-

renouncing any visible Judge authorized to determine, whether such or such an Article be to be accounted to be expressely contained therein against those who deny it, it is impossible to come to an issue between parties contradicting one the other.

6. I will give only two instances *in two points* acknowledged *in England*: the first in that great *point* controverted between the *English Protestants* and the *Socinians*. The *English Protestants* call the *Socinians Heretiques*, because they deny the eternall *Divinity* of the *second Person in the blessed Trinity*, because this is, say they, a fundamentall *Article* of *Christian Faith*, and expressely contained in *Scripture*: But this the *Socinians* confidently deny, yea they professe that the contrary rather is expressely contained in *Scripture*; for, say they, 'Neither the word *Trinity*, nor *Personality*, nor *Consubstantiality*, *&c.* are to be 'found in *Scripture*, neither can any Texts be 'produced, which witnesse in formal words, that 'the *Son* is equall to the Father, in respect of 'the *Godhead*, yea many Texts expressely say, 'that he is *inferiour*. But now what Texts are 'there to be found so evidently expressing the e-'ternall *Divinity of the Son of God*, as there 'are for appropriating the *Divine Nature* to 'the *Father* only? (*viz.*) these two Texts, *This* 'is eternall life to know thee, the only true 'God, and Jesus Christ whom thou hast sent. 'And, *To us there is but one God, even the* 'Father, and one Lord Jesus Christ.

7. The truth is, if *Tradition* and the *authority of the Church be not admitted* to inter-

interpret Scripture, the *Socinians*, and other *Antitrinitarians* cannot by Protestants be condemned as *Heretiques* upon the pretence of denying expresse Scripture, since if reason alone be judge, those Texts cannot be called expres, which may be confronted with others seemingly contradicting, or which are capable of a sense, it may be lesse probable, yet so as that without much racking, the words will be able to bear: a case which to have hap'ned in this controversie, every reasonable man will confesse, that shall cast his eyes upon the severall positive Texts alledged by *Crellius* in his book *De uno vero Deo*. I may add further, that if the *universall Tradition* of the *present Church* in the time of the *Councell of Nice* had not prevailed for the stating of that great controversie against the *Arians*, so many objections those Heretiques heaped together, not only out of Scripture, but likewise out of the writings of such Fathers as preceded that Councell, that perhaps they might have endangered the cause, as will appear to any one that shall cast his eyes upon a world of passages quoted by Heretiques, out of *Clemens Alexandrinus*, *Tertullian*, S. *Justin Martyr*, *Origen*, *Lactantius*, &c.

8. The *second instance* is the Heresie of *Rebaptization* renewed by the *Anabaptists* of these times, and in conformity to *Antiquity* condemned by *English Protestants*: it is more evident then the Sun, that expresse Scripture alone being the Rule, and *private reason* or *Spirit* the Judge, the *Anabaptists* cannot upon *Protestants* grounds be accused either to erre in

in a point fundamentall, or however in a point fundamentall contained expreſſely in Scripture.

9. In the laſt place, that upon Proteſtants grounds no ſeparation among them can juſtly be called *Schiſme* (in the notion of Antiquity) appears yet more evidently: For among thoſe heaps of Sects now in England which abhor and renounce the Communion of one another, 1. There is not any one of them that ha's the aſſurance to ſtile themſelves the *Catholique Church* with excluſion of all others not in actuall Communion with them: Now Schiſme is only a ſeparation from the externall Communion of the *Catholique Church*, at leaſt, if *univerſall antiquity* may be allowed to be the judge. 2. There is not any one of them which dares apply to themſelves in particular thoſe words of Chriſt, *Tell the Church, and if he will not hear the Church, let him be to thee as a Heathen and a Publican*, or thoſe Promiſes of his, *upon this Rock will I build my Church, and the gates of hell ſhall not prevail againſt it.* And, *I will ſend the Comforter which ſhall lead you into all truth.* And, *Behold I am with you to the end of the world.* Now there is no Schiſme, but from ſuch a church to which thoſe elogies and promiſes belong. 3. All the means and remedies left them to deale with thoſe they call *Schiſmatiques* or *Heretiques* are, not to *excommunicate* them in a *Generall Councell*, as the Catholique Church ha's continually upon occaſion done; for what a ridiculous aſſembly muſt that be, to which they ſhould preſume to attribute the name

name of a *Generall Councell?* And how more ridiculously would an *Anathema* sound, being fulminated by a *Synod of Charenton, or Gappe, or Dort, &c.* But their proper course in such cases, is to persecute, imprison, or perhaps burn one another, as *Calvin* did *Servetus*; and by this means the weaker and sufferer would be the only Heretique and Schismatique. But of Schisme, more in the following Conclusion.

CHAP.

CHAP. XLV.

The third Conclusion.

The point of Schisme slightly considered by Protestants: which notwithstanding ought above all others to be chiefly considered.

THE 3d. CONCLUSION, viz.

That there is one only Church of Christ: and that all Heretiques who believe not all Christian doctrines taught in her, and all Schismatiques, who, breaking the bond of Charity, divide themselves from her visible and externall Communion, are separated from Christ himself.

1. IN my discourse upon this Conclusion I need not separate *Heresie* from *Schisme*, since I do not know any *Sect* in these times *precisely Schismaticall*, that is, without any mixture of Heresie, (as the *Donatists* were in the beginning, who agreed in all doctrines with Catholiques, but separated upon a quarrell grounded upon a matter of fact. Therefore hereafter when I speak of *Schisme*, and enquire upon what party it is to be charged, it is to be supposed that Heresie must accompany it, seeing the foundation of all the present separations among Christians is their disagreeing

disagreeing in points of faith and doctrine.

2. Now though this divine truth, viz. *That the true Church of Christ is only one*, and by consequence, that an injustifiable separation from it, is in a high degree damnable, be acknowledged by all Christians that I know, since it is an expresse article of our Creed, *Credo unam sanctam & Catholicam Ecclesiam*, that is, I believe one holy Catholike Church; and therefore there may seem to be no necessity to put ones selfe to the trouble of proving it: Notwithstanding I will not refuse that trouble to make a collection of quotations, both out of Scripture and Fathers; to the end, both to get a distinct notion of what was antiently understood by this word, *Schisme*: and to set forth (according to their conceptions) the abominableness and extreme sinfulness of that sin; and this the rather, because a sad meditation upon such passages enforced me to consider in what a state I had formerly lived, and likewise made me wonder, that heretofore above all other points I had not bent my thoughts and studies to enquire and determine (since it is apparent that there is a Schism in the church) upon which party the guilt of so horrible and exterminating a sinne did lye.

3. But the truth is, my wonder decreased, when I considered that hitherto I had not met with any *Protestant Writers* that have throughly considered this point of Schisme, which yet above all others ought to have been most exactly ventilated and examined, as S. *Augustine*

guſtine (lib. 2. cont. lit. Petil.) ſaith, in the caſe of Schiſme againſt the Donatiſts; *The whole queſtion therefore is, whether you do not ill, you I ſay, to whom the whole world objects the ſacriledge of ſo great a Schiſme? the exact examination of which queſtion whileſt you neglect; all that you ſay is ſuperfluous: and whereas you live like theeves, you boaſt that you dye as Martyrs.* And again, *(Ep. 164. ad Emer. Don.) Wherefore in the prime place this is to be enquired, for what reaſon you made a Schiſme?* To the ſame effect ſaid *Optatus* before him concerning the ſame *Donatiſts*, *(lib. 1.) The buſineſſe in hand is concerning ſeparation: In Africa, as in all other Provinces likewiſe, there was but one church before it was divided by thoſe who ordained Majorinus in the Chair, upon which by ſucceſſion thou art ſet. The matter therefore to be conſidered is, which of the two parties have remained in the root with the whole world? which of them went out? which of them is ſet upon a new Chair* (Epiſcopall) *which heretofore was not in being? which of them has raiſed an Altar againſt a* (former) *Altar? which of them made an Ordination during the life time of him who was before ordained? Laſtly which of them is obnoxious to the ſentence of S.* John *the Apoſtle, who foretold that many Antichriſts would go out of the Church?*

4. The almoſt onely conſiderable Author among Proteſtants, who ſeems to have written largely and purpoſely upon this argument of *Schiſme*, was that unfortunate *Apoſtate M. Antonius de Dominis, Arch-Biſhop of Spalato*, who,

who, as appears by the *Index* of the heads of his books and Sections, allowed an entire book to this subject: but by what means it came to passe, whether through guilt, or what other mystery I know not, but in the publication of the three volumes of his works, that book which he intended, or had written *de Schismate* appears not, there is an *hiatus* in that place not yet supplied. But to proceed to the quotations.

CHAP. XLVI.

Quotations out of Scripture and Fathers to shew the sinfulnesse and danger of Schisme.

1. THe passages of Scripture which I especially took notice of, concerning the sinfulnesse and extreme danger of Schisme were these, *viz.* those words of our Saviour, (*Mat.* 18. 7. *Woe unto the world because of scandalls, for it must needs be that scandalls come; notwithstanding woe to that man by whom the scandall cometh.* Now the Fathers generally by *scandalls* understand *Heresies* and *Schismes.* Which interpretation S. *Paul* seems to justifie, joyning together *Schismes and scandalls as Synonyma*, or words of the same importance, when he sayes, *Rom.* 16. 17. *I beseech you brethren, observe those who make Schismes and scandalls, contrary to the doctrine which you have been taught, and avoid them. For such men serve not our Lord Iesus Christ, but their*

own

own belly, and by kind ſpeeches and benedictions ſeduce the hearts of the ſimple. Again, ſaith our *Saviour, Hereby ſhall men know that ye are my Diſciples; if ye love one another.* Add to this his laſt legacy, *Peace I leave with you, my peace I give unto you;* As likewiſe that ſaying of his, which S. *Hierome* quotes from Tradition, *Nunquam læti ſitis, niſi cùm fratres veſtros in charitate videritis*, that is, *Be yet never joyfull but when you ſee your brethren in charity.* To all which I will ſubjoyn that paſſionate exhortation of S. *Paul*, (*Philip.* 2 1.) *If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowells of mercy, fulfill ye my joy that ye be like-minded, unanimous, thinking the ſame things, doing nothing through contention or vain-glory.*

2. The ſame affection and zeale did the antient Fathers and Doctors of the church expreſſe to Catholique Unity, with incredible efficacy, ſhewing their deteſtation againſt *Schiſmes* and *Diviſions:* Witneſſe S. *Irenæus* (*lib.* 4. *c.* 62.) *God will judge thoſe which make Schiſmes in the Church, ambitious men, who have not the honor of God before their eys, but rather embracing their owne intereſt then the unity of the Church, for ſmall and light cauſes divide the great and glorious body of Chriſt, &c. For in the end they cannot make any Reformation ſo important, as the evill of Schiſme is pernicious.*

Witneſſe *S. Dionyſius of Alexandrina*, writing to *Novatian*, *A man ought rather*

Euſ. Hiſt. eccleſ. l. 6 *c.* 45.

ther to indure all things then to consent to division of the Church of God, since Martyrdome, to which men expose themselves, to the end to hinder the dismembring of the Church, are no lesse glorious, then those which a man suffers for refusing to sacrifice to Idolls. Witnesse S. Cyprian, (de unit. Eccles.) *Do they think that Christ is amongst them when they are assembled? I speak of those which make assemblies out of the Church of Christ: No, although they were drawne to torments and execution for the confession of the name of Christ, yet this pollution is not washed away, no not with their bloud: this inexplicable and inexcuseable crime of Schisme is not purged away, even by death it self. That man cannot be a Martyr that is not in the Church.* And again, *He shall not have God for his Father, that would not have the Church for his Mother. Witnesse S.* Pacian (ad Sympr. ep. 2.) *Although that* Novatian *hath been put to death (for* Christ*) yet he ha's not received a crown. And why? Because he was separated from the peace of the Church, from concord, from that Mother, of whom whosoever will be a Martyr, must be a portion. Witnesse S.* Optatus (lib. 1.) *Among other Precepts, the divine injunction hath likewise forbidden these three, Thou shalt not kill. Thou shalt not go after strange Gods, and* (in capitibus mandatorum) *in the head of the Commandements, Thou shalt not make a Schisme.* He means I suppose those words in the preface of the *Decalogue*, *The Lord thy God is One, thou shalt have no other Gods but me.* Again (lib. 2.) *The unity of the Episcopall Chaire is*

the

the prime endowment given to the Church. Witneſſe S. Chryſoſtome (in Eph. hom. 11.) *There is nothing doth ſo ſharply provoke the wrath of God, as the diviſion of the Church; inſomuch as though we ſhould have performed all other ſorts of good things, yet we ſhall incur a puniſhment no leſſe cruell by dividing the unity and fulneſſe of the Church, then thoſe have done, who pierced and divided Chriſts owne body. Witneſſe the fourth Councell of Carthage, (Can 1.) out of the Catholique Church there is no ſalvation.*

3. *Witneſſe* S. Auguſtine (de Symb. ad Catech. l. 4. c. 10.) *For this cauſe the concluſion of this Sacrament* (he means the creed) *is terminated in the Article concerning the holy Church: and the reaſon is, becauſe if any man be found ſeparated from her, he ſhall be excluded from the number of children; neither ſhall he have God for his Father, that would not have the Church for his Mother: and it will nothing avail him to have rightly believed, or to have done never ſo many good works, without this concluſion of the ſoveraign good.* Again, (*in Pſa. 21.*) *Whoſoever ha's charity is aſſured. But as for charity, no man tranſports it out of the Church.* Againe, (de Bap. con. Don. l. 1. c. 8.) *Thoſe whom the Donatiſts heale of the wound of Idolatry and infidelity, they themſelves wound more dangerouſly with the wound of Schiſme.* Again, (ſup. geſt. Emar.) *Out of the Catholique Church a Heretique may have all things but ſalvation. He may have the Sacraments, He may ſing Alleluiah, He may anſwer, Amen. He may keep the Goſpell, He*

may have the Faith and preach it, only salvation he cannot have. Again, (*l.3. cont. Petil. c. 5.*) *No man preaching the name of Christ, and carrying or ministring the Sacrament of Christ is to be followed against the Unity of Christ.* Again, (*cont. adv. Le. & Proph. l. 1. c. 17.*) *If he hear not the Church, let him be to thee as a Heathen and a Publican; which is more grievous then if he was strucken through with a sword, consumed by flames, exposed to wilde beasts.* Again (*l. de Past. c. 12.*) *The Divel saith not, let them be Donatists and not Arians, for whether they be here or there they belong to him that gathers without making a difference: Let him adore Idolls, saith the Divell, he is mine: Let him remain in the superstition of the Jewes, he is mine: Let him quit Unity, and passe over to this or that, or any Heresie, he is mine.*

4. Witnesse likewise S. *Fulgentius*, (*de rem. pec. cap. 22.*) *Out of this Church neither the title of Christian secures any man, neither doth Baptisme conferre salvation, neither doth any man offer a sacrifice agreeable to God, neither doth any man receive Remission of sinnes, neither doth any man attain to eternall life, for there is one onely Church, one onely Dove, one onely well-beloved, one only Spouse.* Again, (*de Fid. ad Pet. D. c. 39.*) *Hold this most firmly, and doubt not of it in any wise, that every Heretique and Schismatique whatsoever baptized in the name of the Father, the Sonne, and the Holy Ghost; if before the end of his life he be not reunited to the Catholike Church, let him bestow never*

so

ſo many almes, yea though he ſhould ſhed his bloud for the name of Chriſt, he cannot obtain ſalvation. Witneſſe laſtly S. *Proſper, He who does not communicate with the Univerſall Church is a Heretique and Antichriſt.* (*de prom. & præd. Dei p. 4. c. 5.*)

5. Surely no man can juſtly blame, if a ſerious conſideration of ſuch *teſtimonies of Scripture,* ſuch a conſpiracy of all the Saints almoſt of the antient Church agreeing to condemne Schiſme, *as the moſt heinous inexcuſeable ſin that a Chriſtian was capable of committing,* not to be redeemed with *Faith, Sacraments, Almes, Miracles,* no nor *Martyrdome* it ſelfe, awakened me from the Lethargy I was in, and from the preſumption which I had, *viz.* that ſince I my ſelfe had no influence upon the beginnings of the Separation, but on the contrary approached as neere in my beliefe to the Catholique Church, as Truth in my opinion would permit me; and laſtly, ſince I judged charitably of the ſtate of Cutholiques, that therefore the guilt of Schiſme ſhould never be imputed to me. Not content therefore to reſt upon theſe imaginations in a matter, upon which my eternall happineſſe inſeparably depended, if the expreſſe words of Scripture, and unanimous conſent of Antiquity were to be believed, I proceeded to examine the preſent ſtate of *Proteſtant &c. Churches in ſeparation* from the *Romane*, by the markes which the antient Fathers afforded me to judge by, whether of the two parties were guilty, and to which of them this ſo heynous

crime of *Schisme* was to be imputed: Resolving with my self by no means to live any longer, and much lesse to dye in *Schisme*, if it appeared to me that that *title* belonged to the Church of England, or any other church whatsoever, *for their separation from the Romans*; and judging that the true *name of a Catholique Christian* deserved to be bought at any price, though with the losse of whatsoever was most dear unto me in the world. Now the *Method* of this my enquiry, which brought forth that present satisfaction and repose of mind, which by the goodnesse of God I now enjoy, was as followeth.

CHAP. XLVII.

The nature and marks of Schisme, according to the antient Fathers.

1. OUt of the *writings of the antient Fathers*, I endeavoured to attain unto a true notion of *what Heresie and Schisme is*, and accordingly examining the most important pleas and excuses of Protestants, endeavouring to free themselves from the imputation of either, I found that whatsoever they produced in order to that design was wholly ineffectuall, and that seeing it is apparent that since *Luthers Apostacy* there is among *Christians* an evident *Schisme*, and that the persons *dividing* were only the *Protestants*, and that, if there were then upon earth a *Catholique Church*, they did *divide* from it, since they forsook the communion

nion of all churches, that therefore the whole guilt of such a *Schisme* was entirely and only to be imputed to *Protestants*.

2. Now for a *distinct understanding* of the nature of *Schisme* and *Heresie*, I found the sense which the *antient Church* had of it sufficiently expressed in those words of S. *Hierome*, (*in Ep. ad Tit. c. 3.*) *We do esteeme that the difference betweene Heresie and Schisme is, that Heresie holds a perverse doctrine; and that Schisme, by reason of an Episcopall dissention, doth equally separate men from the Church: The which difference may in some sort have place at the beginning: But in progresse of time there is not any Schisme which doth not forge some Heresie, to the end that it may seeme to have some just cause to separate from the Church.* To the same purpose saith S. *Augustine* speaking to *Gaudentius* (*lib. 3.*) *Thou art both a Schismatique by a sacrilegious dissention, and a Heretique by sacrilegious doctrine.*

3. Besides which generall *definition of Schisme* and *Heresie*, I consulted the same Fathers to find certain special marks and *κειτήρια* thereof, by which as they were enabled to conclude against the antient Schismatiques inevitably, even in the *opinion of Protestants* themselves: so likewise by the same *marks*, no doubt, if passion and interest do not interpose, may the like controversies be decided by all *unpartiall Christians* to the worlds end.

4. The speciall marks therefore (at least the principall among them) which the Fathers afford us to judge of *Schisme* by, were these that

low, *viz.* 1. They all agreed that *Schisme was a thing of it self evident*, & whereof the most ignorant understandings might inform themselves: For this being the foundation of all their disputes of the Catholike Church, that it is a congregation so visible and illustrious, that it cannot be hidden from the eys of any man that does not willingly shut them, it does necessarily follow, that they who are not in visible communion with that visible church are apparently Schismatikes.

5. Secondly, and by consequence, *that the mark of Schisme and Heresie* was not a separation from the true faith simply; but from that faith which is openly professed by the Church: For otherwise, if they had defined Schisme with respect onely to the true Faith, all the evidence of Schisme would be utterly taken away, since it would be alwayes ambiguous and disputable which of the parties in a Schisme held the true doctrine; of which ignorant people could not be Judges; and the learned would never acknowledge themselves guilty. Besides, the parties evidently in Schisme would be sure, either not at all to acknowledge, or at least to excuse and extenuate their fault, by saying, that though they were in some sort divided from the (Catholique) Church, yet this was not so unpardonable, since they left the Church only in points not fundamentall, for in such they agree with Catholiques, and by consequence remain the same church still in substantialls. This is at this day the plea of many Protestants, as it was anciently of the Pelagians, according to that of S. *Augustine*, (*de Pec. Orig. l. 2. c. 22.*) *Pelagius and Cœlestius* saith

ſaith he, *deſirous cunningly to avoid the odious name of Hereſie, affirme that the queſtion concerning Originall ſinne may be diſputed without endangering Faith.* But this aſſertion of theirs he confuted particularly in his fourteenth *Sermon, De Verbis Apoſtoli*; and in generall againſt both Heretiques and Schiſmatiques proves, that whatſoever in particular their opinions are, yet ſince they profeſſe otherwiſe then the church does, and requires of them to doe, they are in a damnable eſtate, becauſe thereby they vertually renounce one fundamentall Article of faith, viz. *of the authority and unity of the Catholique Church*; and therefore if they break communion, though but for one doctrine, and that of it ſelf of no great importance; their orthodoxneſſe in all other points will not avail them wanting truth, and eſpecially renouncing charity and obedience to the Univerſall Church. Hereupon the ſame Father (in *Pſal.* 54.) ſaith of the *Donatiſts, We have each of us one Baptiſme; in this they were with me: We celebrated the Feaſts of the Martyrs, in this they were with me: We frequented the ſolemnity of Eaſter, in this they were with me: But they were not in all things with me: In Schiſme they were not with me: In Hereſie they were not with me: In many things they were with me, and in ſome few things they were not with me: But in thoſe few things in which they were not with me, thoſe many things do not profit them in which they were with me.* So again *the ſame Father* (Ep. 48.) ſpeaking to the ſame *Donatiſts, You are with us in Baptiſm,*

in the Creed, in other Sacraments of the Lord: but in the Spirit of unity, in the bond of peace, and finally in the Catholike Church you are not with us.

6. *Thirdly*, that the proper (to all eys visible) and essentiall *mark of Schisme* (for what cause soever it matters not) is a wilfull *separation from the externall Communion of the Catholique Church.* So *S.* Augustine (de unit. c. 4.) *Those who do so dissent from the body of Christ, which is the Church, that their Communion is not with the whole wheresoever it is spread, but are found in some party separated, it is manifest that they are not in the Catholike Church.* And again (*de util. cred. c. 2.*) *There is one Church, if you cast your eyes upon the surface of the earth, more abundant in multitude, and likewise as those who know by experience affirm, more sincere in truth then all others: but concerning truth that is another dispute.* And again (cont. Pet. l. 2. c. 95.) *Division and dissention makes you Heretiques, and peace and unity make us Catholiques.* And *Vincentius Lerinensis* (cap. 9.) *O admirable change! the first Authors of the same opinions are called Catholiques; and the Sectators, Heretiques,* (namely becausé they separated for them.) And *S. Prosper* (de prom. & ben. Dei p. 2. l. 5.) *He who communicates with the Universall Church is a Christian and a Catholique: and he who doth not communicate with it, is a Heretique and Antichrist:* Hereupon it is that the Fathers understand and interpret the word *Catholique*, not with respect to doctrine or belief, but *Communion externall.* So *S. Augustine* (collat. car. d. 3.)

d. 3.) *We ſhew by the teſtimony of our Communion that we have the Catholique Church.* And again (*brevic. coll. l.* 3.) *The Donatiſts* (ſaith he) *anſwered that the word Catholique* (or univerſall) *was not derived from the univerſality of Nations, but from the plenitude of Sacraments*, that is, from the integrity of doctrine. And again, (*Ep.* 48. *ad Vinc. Reg.*) *Thou thinkeſt that thou haſt ſpoken ſubtilly when thou interpreteſt the name Catholique not of univerſall Communion, but of obſervation of all precepts and divine Sacraments, or Myſteries.*

7. And to the end to demonſtrate to Schiſmatiques that they could not pretend to any portion in the *Catholique Church*, the Fathers ordinarily ſilenced them from any claim thereto, by asking them whether they could addreſſe *communicatory letters* unto, or receive ſuch letters from all *Catholique Biſhops*, which they not being able to do, were ſuppoſed to be ſufficiently convicted. So S. *Auguſtine* (*ep.* 163.) ſpeaking of *Fortunatus the Donatiſt*, *I asked him if he could ſend communicatory* Letters (*which we call* Formatas) *whither I would name &c. But becauſe the thing was manifeſtly falſe, they quitted that diſcourſe with confuſion of language.* Hence it was that the antient *Schiſmatiques*, not being able with any the leaſt pretence to challenge the title of *Catholiques*, were forced to repaire themſelves, by laying an aſperſion or diminution on that name, as when *Sympronian* told S. *Pacian*, (*ep.* 1.) *That none under the Apoſtles were called Catholiques:* and when *Gaudentius* the *Donatiſt* affirm-

affirmed *that the word Catholique was a humane fiction, which S.* Augustine *calls, Verba blasphemiæ, Blasphemous words. lib. 1. con. Gaudent.*

8. Notwithstanding in some cases the Fathers allow, that a man may possibly be separated from the externall communion of the Catholique Church without imputation of Schisme, according to this discourse which I have found quoted out of S. *Augustine. Often times also it happens,* saith he, *that the divine Providence permits that some good men should be cast out of the Christian Congregation by some over-turbulent sedition of carnall men, which injury done unto such men, when they shall bear it patiently, for the peace of the Church, and shall not attempt any innovations of Schismes or Heresies, they will instruct men with what true affection, and with how great sincerity and charity we ought to serve God. The designe and resolution therefore of such men is, either to returne when the tempest is calmed, or if that be not permitted them, either by reason that the tempest yet continues, or out of fear lest by their returne another tempest should be raised more violent then the former, they preserve a will and affection to serve even those, to the violence and commotions of whom they have given place, defending to the death (without making any separated conventicles) and maintaining by their testimony the faith which they know is preached in the Catholique Church: Such as these the Father who sees in secret crownes in secret.*

9. I

9. I remember that *Monſieur Grotius*, from this ſpeech of S. *Auguſtine*; and a ſuitable action (I think) of S. *Chryſoſtomes*, defends the non-aſſociation to the Catholique Church of himſelfe, and ſuch peaceable Proteſtants as himſelfe: But ſurely in vain, for firſt this diſcourſe of S. *Auguſtine* ſuppoſes that ſuch perſons doe not hold any doctrines condemned by the Catholique Church. 2. That whenſoever leave or opportunity ſhall be given, they will readily embrace her Communion. 3. That they doe not communicate with any Sects manifeſtly in ſeparation from it: None of which ſuppoſitions can he applied to *Monſieur Grotius, &c.* and therefore ſuch a Communion *in voto*, or deſire cannot in the judgement of Antiquity availe them; ſince if it could, no Heretique nor Schiſmatique could be culpable; or that in ſuch a ſenſe doth not communicate with the Catholique Church: for there is not any of them but would willingly communicate with her upon theſe termes, *viz.* That ſhe would change the clauſes and conditions of her Communion, and reform her ſelfe according to the patternes of their particular reſpective Sects.

10. A fourth mark of Hereſie and Schiſme is, when the firſt Authors of them can be named, and by conſequence can be proved to be in time poſterioure to Catholique Unity: And particularly for doctrines, ſuch were eſteemed Hereticall, which could not be maintained to be *Apoſtolicall*, that is, (not which the Authours did not pretend

to be deducible out of Apostolicall Writings, for all Heretiques generally alledged Scripture for all their blasphemies: but) which they could not prove to have been professed in the church, and deduced successively from Age to Age since the Apostles times: Thus S. *Athanasius* (in Dec. Syn. Nic. cont. Arian.) *Behold we have proved the succession of our doctrine delivered, from hand to hand, from Father to Sonne: But as for you* (Arians) *new-Jewes and children of* Caiaphas, *what Progenitours can you show of your speeches?* So likewise S. *Pacian* (Epist. 3.) *For my selfe, holding my selfe assured upon the succession of the Church, and contenting my selfe with the peace of the antient Congregation, I have not learned any studies of discord.*

CHAP.

CHAP. XLVIII.

An Application of the former marks of Schiſms to the preſent Controverſie; and a demonſtration that they doe not ſuit to the Romane, but onely Proteſtant Churches.

1. HAving thus informed my ſelfe of the mind of *Antiquity* concerning *the nature and marks of Schiſme and Hereſie*, and applying them to the controverſie in hand, between the *Roman* and *Proteſtant &c: Churches*, it appeared as clear to me as the Sun at noone day, that if the ſame Fathers and Biſhops meeting in the antient *Councells* to condemn the *Arians*, *Neſtorians*, *Eutychians*, *Novatians*, and *Donatiſts &c.* had lived in theſe times, they muſt of neceſſity upon the ſame grounds have condemned the *Lutherans*, *Calviniſts*, *Engliſh-Proteſtants*, *Socinians &c.* For it being apparent, that there is really a Schiſme among the Weſtern *Chriſtians* ſince *Luthers* Apoſtacy, in as much as ſo many Sects doe not onely actually ſeparate from the communion of that church, which before that ſeparation they all called the *Catholique Church*, but likewiſe impute ſuperſtition, idolatry, and other crimes unto it, thereby to juſtifie ſuch their ſeparation, by which means not a Schiſme only, and that moſt properly ſo called, is happened, but Hereſie likewiſe is to be imputed to one of the parties

ties divided: That neither of these titles belongs to the *Romane Church*, and therefore that both of them are justly and necessarily to be charged upon the *Church of England* (and by consequence, much more upon all other Sects of Protestants, as being much more violent and uncharitable against the Roman Catholique Church) may to my understanding be demonstrated most evidently after this manner, *viz.*

2. First with respect to separation from externall communion: In a manifest Schisme (as this is apparently) those who are but a part, who are new beginners, whose prime authors may be named, who have introduced among Christians novelties, not heard of in the world, even by their own confession, for above a thousand yeares, and have actively separated themselves from the externall communion of the whole, in which they did formerly remaine, those and those onely are Schismatiques; and such are Protestants, as is evident. For 1. The English church is at the best but a particular church, which in the beginning of the raigne of *King Henry the VIII.* did live in externall communion with the then whole Catholique Church, but afterward in the same Kings dayes divided it self from the same externall communion, by renouncing obedience to the Pope, whom before they acknowledged the *visible Head of the Catholique Church.* 2. The same *English Church* in the dayes of his Son King *Edward the VI.* but especially to his Daughter Q. *Elizabeth*, to the former Schisme added an alte-

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ration of ſeverall other points of doctrine, confeſſedly for very many ages univerſally embraced by all Catholiques, and conſpicuous in the publique profeſſion and practiſe of the church: and in this double diviſion both from the Faith and externall communion of the Catholique Church ha's the Engliſh Nation continued ever ſince. Therefore according to the notion of Schiſme, which we have from Antiquity, and plain expreſſe reaſon, the Engliſh-Proteſtant-Church is properly Schiſmaticall and Hereticall.

3. On the contrary, the *Romane Church* (acknowledged by all Engliſhmen to have been the Catholique Church; and even ſince the ſeparation allowed by Engliſh Proteſtants themſelves to be at leaſt a true member of the Catholique Church) ha's continued to this day in the ſame forme of externall communion that ſhe had before, ha's not actually nor actively ſeparated from any church pre-exiſtent, much leſſe from the whole body; ha's changed nothing of doctrine &c. therefore if ſhe was the Catholique Church before, ſhe is ſo ſtill: however ſhe cannot in any the leaſt ſhew of reaſon be called Schiſmaticall.

4. For further proof of this, let us conſider the firſt beginners of ſeparation, *Luther*, *Zuinglius*, or (to apply this diſcourſe to the *Church of England*) *Tindall*. I deſire to know whether when *Tindall* alone, of his owne head, without any authority, either civill or eccleſiaſticall, yea in open defiance of both, began to diſperſe doctrines unheard of among his countreymen, all Catholiques, dividing himſelfe from

from the externall communion of the whole world, whether, I say, *Tindall* thus standing alone, as supposed, as yet not to have gained *Proselites*, was properly and truly a *Schismatique*, or no? If he was, I would fain know by what right he or his followers came to lose that name, when he had perverted a company, suppose a Parish, or Dioces, or Province, yea that whole Kingdome, is it become a meritorious thing to gain Proselites to Schisme or Heresie? Is one single person when he is out of company a child of hell, and being joyned with seven other as wicked, or perhaps more wicked then himself, does he thereby become a child of God? Then certainly all Pharisaicall Sectaries have good reason to do what our Saviour sayes of the Pharisees, namely, *to travell Sea and Land to make Proselites*, since ill company, it seemes, may bring them to heaven, whereas if they had been alone they could not avoid sinking into hell!. But if *Tindall* so standing alone in reall separation from all other *Christians*, was no Schismatique; then, since by confession on all sides the *Catholique Church* cannot fail, it will follow, that *Tindall* in his own single person was the *Catholique Church*, and the whole body of *Christians* divided from him were Schismatiques.

5. If this way of arguing be not demonstratively concluding, both out of the forementioned grounds of the Fathers and evident reason, yea even palpable sense, it will be impossible to make a *Syllogisme*, or to conclude rationally from any principles whatsoever; we must alter Dictionaries and all formes of language, and affirm

affirm that there is no means left to understand one another, though we endeavour to speak never so plainly: For if he be not a *Separatist*, who doth by his own confession actually *separate*, and he an *Innovator*, who doth actually *innovate*: And if that church which in *An. D.* 1516. was confessed not to have been Schismaticall, because then all things were peaceable, no Schisme was yet begun, if the same church continuing without any alteration in doctrine or practise till the year following, that *Luther* taught and divided against it, and so ever since be to be called Schismaticall, because others would stay no longer in it, then to change is to be constant, and to be constant, to change; to run away is to stand still, and to stand still to run away.

6. If Protestants reply, that though in respect of the then present state of the church, *Luther, Tindall, &c.* did make alterations, in regard of some precedent ages before *Luther*, in which the church had been wholly drowned in errour and superstition, they did indeed innovate; Yet since they sought to reduce the present distempered church to the form and soundnesse of the antient Apostolicall church, they were neither alterers nor innovators, but rather took away all alterations and innovations. *I answer*, that if *Luthers or Tindalls* judgement alone deserved to be ballanced with the whole world, and if there were any suspition that *Christ* had forgot his promises, or were become unable to perform them, there might be some pretence for such a plea; otherwise such an excuse doth augment their guilt, in as much as they

do

do dishonor Christ, calumniate the *one, holy, Catholique and Apostolique Church*; charge themselves with the extremity both of infidelity and pride, or (in the language of S *Augustine*) *blasphemy* and *intolerable madnesse*.

CHAP. XLIX.

A continuation of proofes, that Schisme and Heresie cannot with the least shew of reason be imputed to the Roman Church; but only and wholly to Protestants, &c.

1. A Further proof as evident as the former, *viz.* that the imputation of compleat Schisme with Heresie annexed, is onely to be charged upon Protestants, *&c.* and not with the least shew of reason upon the Roman church, and that *with respect of doctrine innovated*, is this.

2. It is first confessed that all the doctrines, which the Protestants call errours, and those in themselves damnable (unlesse where invincible ignorance shall perhaps excuse) and therefore obliging all Christian people after having received a new light by the preaching of *Luther, Tindall, &c.* to forsake them, and the communion of all those that persisted in the maintaining of them: I say it is confessed that all such pretended errours were spread through the whole Catholique Church in Communion with the Romane in the age before

fore *Luther* began his *Apoſtacy*, *nemine contradicente*. (Now by the way; how this can agree with that ſenſe which they give to the promiſes of Chriſt, *that he would preſerve his Church in all truth, ſo that the gates of hell ſhould not prevail againſt it*, I confeſſe I cannot comprehend: For if all *Hereſies* be the gates of hell, as the Fathers ſay; then much more Hereſies in themſelves damnable, although the church had not condemned them, becauſe againſt eſſentiall truths. Beſides they will not deny, but that invincible ignorance may poſſibly excuſe *Pelagianiſme, Photinianiſme, Arianiſme, &c.* ſo that upon their grounds, notwithſtanding the promiſes of Chriſt, all Chriſtians for above a thouſand years together might as well have been infected with theſe Hereſies alſo.

3. It is ſecondly confeſſed, that excepting two or three, and thoſe not of the moſt conſiderable opinions, all the reſt (now condemned by Proteſtants, were publiquely and generally embraced and profeſſed for ſeverall ages before *Luther*: I will adde, by all ages and churches till S. *Gregories* dayes *inclusivè*, that is, for about one thouſand years: I might go further, and juſtifie my aſſertion clearly and evidently: but for the preſent let us pitch upon S. *Gregories* time. For warrant of what I have ſaid, beſides the teſtimony of S. *Gregories writings, Liturgy, Rituall, Miſſall, &c.* and beſides the antient eccleſiaſticall hiſtory (eſpecially of *England*) and the Synods antiently aſſembled there, I appeal to the confeſſion of the moſt learned Proteſtants, as *Humfrey, Fulke*, the

the *Centuriators* of *Magdeburg*, &c. whose words describing the Religion brought into *England* by *S. Gregory*, and *S. Augustine*, *The Benedictin Monke*, are these, *They brought in*, say they, *Altars, holy Vestments, Images, Chalices, Candlesticks, Censers, sacred Vessells, holy Water and sprinkling with it, Reliques and the translations of them, Dedication of Churches, with the bones and ashes of dead men, Consecrations of Altars, of Chalices, of Corporalls, of Baptismall Fonts, of Chrysme, of Oyle, of Churches by using sprinkling of holy water, celebration of the Masse, use of the Archiepiscopal Pall in the solemnizing of the Masse, books of Roman Rituall, and a burden of ceremonies, free-will, merit, and justification by works, penance, satisfaction, Purgatory, single life of Priests, publique invocation of Saints, and worship of them, veneration of Images, Exorcismes, Indulgences, Vowes, Monachisme, Transubstantion, Prayer for the dead, exercise of the Jurisdiction of the Romane Bishop, and his primacy over all Churches, in a word, the remaining chaos* (as they call it) *of Popish superstition.*

Hamp. l. Jesuit rat. 5. p. 5. Car. Chron. l. 4. p. 567. Bal. in Act. R. pont p. 44. Oficnd. cent. 6. p. 288. Magd. cent. 6. 748. & 369. Fulk. conf. purg. p. 333.

4. It is thirdly evident that within that time in severall *Councells* (Provinciall at least) most of the points in debate between Protestants and the *Roman Church*, have been either decided, or the belief of them supposed, and all the practises

practiſes (which Proteſtants condemne) juſtified and commanded: no better proofe of which aſſertion need be ſought for, then that *Tome of Engliſh Synods* publiſhed by Sir *Henry Spelman*. And on the contrary that it does not appear in any Synod that any of thoſe doctrines or practiſes have been condemned, nor in the leaſt degree cenſured: ſo that if there were any authority in the *Catholique Church* for above one thouſand years together, if ſhe could challenge either belief, or but non-contradiction to her deciſions, they cannot be excuſed, who not only not receive, but oppoſe, yea condemn, yea blaſphemouſly calumniate her both for doctrines and practiſes ſo unanimouſly profeſſed and embraced; and all this even then when they acknowledge her to be the object of that Article of the creed, *Credo unam, ſanctam, Catholicam, Apoſtolicam Eccleſiam:* But how (*unam*) if they may, yea ought to divide and tear her in pieces? How (*ſanctam*) if defiled with ſo much prophaneneſſe, ſuperſtition, and Idolatry, and all this not only permitted, but commanded by her? How (*Catholicam*) if contradicting the antient univerſall church? Laſtly, how (*Apoſtolicam*) if ſo evidently condemnable by Apoſtolique writings, as is pretended?

5. In the fourth place, it was to me an irrefragable teſtimony of a ſtrange watchfulneſſe of divine providence over the church to preſerve it from the gates of hell (that is, eſtabliſhed and dangerous errors) that during thoſe worſt times thereof, when ignorance, worldlineſſe, pride, tyranny, &c. raigned with ſo much ſcope, I mean during the time of about ſix ages before *Luther*;

when

when the Popes, so wicked, so abominable in their lives, enjoyed so unlimited a power even over secular Princes themselves, and much more over the *Clergy*; yet notwithstanding we do not find that there was any innovation at all in any points that concern doctrine, defined by *Councells*; nor particularly that the Popes, though in practise they assumed to themselves a vast exercise of externall Jurisdiction, yet that they ever attempted, much lesse effected the introducing any decision, as *de Fide*, of their power above that which was universally believed, not only in the former ages after S. *Gregories* times, but in times immemoriall before that.

6. In the fifth place, concerning the time between the first *Councell of Nice* and S. *Gregory* it appeared to me evidently that many points now in controversie have been defined expresly against Protestants: That many have been universally reputed Heretiques for maintaining the very same *opinions* now again innovated by Protestants, as *Aërius*, *Vigilantius*, *Iovinian*, *&c.* That scarce any point of doctrine of the Roman church, but is expressely maintained by the Fathers generally. That whatsoever passages seemingly contradicting to Roman doctrines are out of the Fathers produced by Protestants, do at the most onely argue want of memory in the Fathers, opposing that in one obscure place, which they had plainly affirmed in twenty: That those Fathers, who were so quick-sighted to take notice of, and so zealous to condemn any innovation in doctrine or practise, yet neither have observed nor opposed any

any one point, either of doctrine or practise, received in S. *Gregories* time, and continued to these, as an innovation: That the generall language of the Fathers when they spoke *ex professo* concerning *Prayer for the Dead*, *Purgatory*, the blessed Sacrament, the Primacy of the Pope &c. was like those of these times; the antient outward form of the church like that of the present; And on the contrary, all these, both expressions and Liturgies, and outward face of the antient Church much more unlike to the Temples of the *Calvinists* or *Lutherans &c.* yea or English Protestants, in things wherein they differ from the Roman, when they were from the Congregations of antient Heretiques.

7. In the last place, that the pretended proofs out of Scripture alledged by Protestants, proceed either because no mention is made of Scripture of such points, (a way of arguing generally renounced by the Fathers, who condemn many Heretiques by Tradition alone without Scripture:) or because they, by drawing consequences out of Texts of Scripture, say they can confute such doctrines of the Roman Church, which yet upon their own grounds will not suffice to call the contrary opinions so pretended to be confuted hereticall, and much lesse will they be a sufficient warrant to make such mortall divisions in the church, as are in these dayes.

8. From all which considerations it seemed likewise to my weak understanding, that this plea made use of by Protestants to excuse their Schisme upon pretence of so many dangerous errours and heresies crept into the Catholique Church, necessary to be reformed, was a plea of

all others the most unreasonable, the most unjust that ever was; a plea so far from excusing them, that above all other things it will make them most unpardonable before God and man; a plea formally evacuating the promises of Christ, inevitably ruining all Ecclesiasticall authority, rendring useless and ridiculous all the marks that Antiquity gives us, whereby to judge of Schisme and Heresie. Lastly, a plea which English Protestants, by the just judgement of God, have to their owne ruine put into the mouths of *Calvinists*, and all other Sects; for as they served the Catholiques, so have the *Calvinists* used them, upon pretence of reformation, and Scripture, and the ancient Apostolique Church, they see themselves rob'd of their church, of their faith, of their liberty, of their livings, and many thousands of their lives; and yet they that were the destroyers of all lawfull authority, and exercisers of too much unlawfull, complain of injustice; they that pluck'd downe the hedges of Gods vineyard, wonder to see so many severall kinds of beasts rush in and eat their grapes; in a word, to use the expression of S. *Augustine*, *Et tamen nec serò saltem toties divisi atque consciſſi, sentiunt quod fecerunt.* i. e. *and yet for all this, seeing so many divisions among them, seeing themselves so torn in pieces, do they not yet perceive the fault that themselves have done.* Cont. Parm. lib. 1.

CHAP.

CHAP. L.

A continuation of the former arguments, viz. that the guilt of Schisme lies only and wholly upon Protestants.

Catholiques not uncharitable, for saying, That Protestancy unrepented is damnable.

1. THese Principles laid by the Fathers, with unanimous consent of the execrable nature and extremest dangerousnesse of the crime of Schisme; together with the severall descriptions and marks which they give to understand it by, seemed to me so reasonable; and these deductions which I made from the aforesaid principles, together with the application of those marks to the present state of controversie between the Roman and Protestant churches seemed so unrefutable: Lastly, the conclusion and result of the whole matter, *viz.* That the crime of heresie and Schism cannot with the least shew of reason be imputed to the Roman Catholike Church, nor with the least shew of reason avoided by Protestant Churches, since the Fathers being Judges, there is not one mark of Schisme which can be found in the Romane, nor one mark but is evidently found in Protestant churches. All this seemed to me so unanswerable, that unlesse I did resolve to put out mine owne eyes, I could not but see that I had all my life hitherto continued in this fearful state of Schism. And (unlesse I did resolve to proceed to that

desperate contempt of Scripture, of consent of Antiquity, and of all Ecclesiasticall authority, as to think Heresie and Schisme to be no other then counterfeit μορμὼ or bugbeares invented to fright such foolish *Christians* as would submit to any authority *Divine* or *Ecclesiasticall*)' I could not but think it more then time to avoid the *precipice* into which I was ready to fall, and and for that purpose, to range my selfe to that *Communion*, which both by testimony of Scripture and all Antiquity, and by visible experience could demonstrate that a full effect of all *Christs promises* had been accomplished in her, which priviledge not any other congregation (in our Western parts at least) did pretend to, any other way then by calling themselves a part of her, whom yet at the same time they called an *Idolatresse*, and a *Strumpet divorced from her cœlestiall Bridegroom*, or at least communicated with them that were guilty of such blasphemies.

2. I do professe in the presence of God, and all his blessed Saints and Angells, that I could could not my self imagine, nor find in any Protestant writer any exception or objection that came home to the point: this one essentiall mark of Schisme viz. *forsaking the externall publike Communion of the Catholike Church*, being impossible to be avoided by them, since both all the world sees it, and they themselves confesse it, though indeed under another and more plausible name.

3. I may therefore spare my pains of examining particularly what Mr. *Chillingworth* and other Protestants alledge for their excuse, all which

which are evidently answered with applying to them that one saying of S. *Augustine* in his first book to *Petilian* the *Donatist*, *I object to you the crime of Schism which you wil deny: And I wil presently prove, because you do not communicate with all Nations.* I may add, speaking to Protestants, *Not with any one Nation or church pre-existent to Luther.* *Calvin* confesseth that he divided *à toto orbe terrarum*, from the whole world, and so do other *Protestants*: And impudence it self cannot deny, but that in respect of externall communion they have to this day relinquished the whole world; attempts have indeed beene made to get an entrance into the Greek church, but in vain, for they have beene rejected, and remitted to the obedience of their own Patriarch, as appears by the letter of *Hieremias Patriarcha &c.* And therefore for a proof unanswerable, that the Schisme of *Protestants* is a separation not from a particular church (as they call the Roman) but from all *Christian Churches* all the world over, let them suppose the same question proposed to them, which the Emperor *Basilius* made to *Photius*, the *Pseudo-Patriarch of Constantinople, With which of the four Patriarchs do you communicate?* So that as the same S. *Augustine* saith in the same book, *Hoc scelus & maximum, & manifestum, & omnium vestrum est.* i. e. *This crime* (of forsaking Universall communion) *is both of all other the greatest, and a manifest one, and belongs to all the sorts of you.*

4. If they say they preserve the bond of charity, allowing a possibility of salvation to Catholiques, onely they separate from Catholique

errors which would be damnable to them being so perswaded. What is this to *External Communion*? Adde hereto, that though English Protestants, for their own interests, to justifie the lawfulnesse of their Succession, doe allow such a degree of charity to Catholiques; yet it is manifest that they renounce not the communion of Calvinists, &c. who deny that there was any true church in the world when *Luther* began his sacrilegious Apostacy, and so involve themselves in the same uncharitableness. *Some there are that say* (*saith S.* Augustine Ep. 48.) *we thought it made no matter where* (i.e. in what Communion) *we preserved the Faith of Christ: But thanks be given to the Lord, who hath gathered us from separation, and hath manifested that this is a thing pleasing to God who is One, to be served in Unity. Besides,* ἀνομαλξία est &c. (*saith* Epiphanius Diaconus) *It is a meer frenzy* (*an obstruction of reason*) *to blame, or impute errour to all Churches.*

5. If they say, we left only the abuses practised in the Catholique church, which no man can justly blame another for reforming; What is this still to an absolute forsaking of the externall communion? *Tell me* (*saith S.* Augustine cont. Gaud, l. 1. c. 7.) *whether the church at that time when you say she entertained those who were guilty of all crimes, by the contagion of those sinfull persons perished or perished not? Answer, whether did the church perish, or not? Make choice of what you think good. If she then perished, what church brought forth* Donatus? *But if she could not perish, because so many were incorporated into her without Baptisme;*

(he

(he meanes, a second Donatisticall Baptisme) *answer me I pray you, What madnesse did move the Sect of* Donatus *to separate themselves from her upon the pretence of avoiding the Communion of bad men?*

6. Therefore Protestants do in vaine please themselves with this word of Reformation: and with telling the world that many, even good Catholiques, both in antient and later times, have earnestly called for a Reformation. For no man denies but that there ha's been great need of it, and is to this day, *viz.* in respect of doctrines and practises of particulars, and those too too many. But can any one Catholique in any age be produced that called for a change of any one point of doctrine established in the church, or a reformation of any practise authoritatively setled there as unlawfull? not one such as yet hath been produced, and I am confident not one can; and much lesse any one that upon such pretences hath either counselled or executed a division in the church. To what purpose then a separation from the externall communion of the whole church upon this ground of reforming particular abuses, which may lawfully and without any blame be done by an inward Schisme, or mentall separation from errours and superstitions?

7. Therefore when Protestants boast so much of their purifications and reformations, Catholiques may desire S. *Augustine* (cont. Gaud. l. 1.) to tell them for them, *You have indeed great matters which you may flourish among your righteousnesses*, (and reformations:) *namely, a division of Christ, an annulling of the Sacra-*

ments of Christ, a forsaking of the peace of Christ, warre against the members of Christ, calumnious accusations against the Spouse of Christ, and a denying of the promises of Christ. The same Father (*de unit. Eccles.*) likewise will tell them, that if they would have thought good to follow our Saviours example, they would not upon such pretences have forsaken the externall communion of the church: *For* (sayes he) *when he was to be circumcised was* John *sought after? for that thing was used to be performed by the Jewes. And when a legall sacrifice was to be offered for him, was there any scruple made of that Temple, which was by himself called a den of thieves? For the Lord which said, Be ye holy because I am holy, doth make his servants to converse among wicked men so unspottedly, if they preserve that holinesse which they receive, as the Lord Jesus himself was not defiled with the least contagion of wickednes during the time that he lived among the Jewish Nation: neither when he being made under the law, underwent those first Sacraments according to that most perfect way of humility, neither afterward when having chosen his Disciples he lived in the company of his own Traytor even till the last* (parting) *kiss. For by his example not only those who do no wicked things, but those likewise who consent not to any wickednesse are wheat securely remaining among chaffe, because they neither do such things, nor consent with them that do them; although being themselves good, they patiently suffer the wicked, continning in the same field, untill the harvest, in the same floore untill the winnowing;*

ing; within the same nets, untill the separation which shall be made upon the shore (i. e. at the end of the world.)

8. And this doctrine the same Father presseth so constantly, so zealously, that he *professeth that any separation that is made in the Church upon what pretence soever before the day of judgment, is a sacriledge inexcuseable.* Let them therefore study what excuses they please, and conjure up as many objections as they think good, *truth it self* (speaking by S. *Augustines* mouth *Ep.* 48.) will or ought to silence them for ever, *Certi sumus neminem se à communione omnium Gentium justè separare potuisse.* i. e. *We are assured that no man can justly separate himself from the communion of all Nations.* And again saith the same *Oracle* (*Cont. ep. Parm. l.* 2.) *Præcedendæ unitatis nulla est necessitas.* i. e. *There is no necessity to cut Unity asunder.* And again (*l.* 2. *cont. Gaud.*) *Ante tempus littoris damnabiliter separant.* i. e. *Before the time come that the net is to be drawn ashore, the separatious which men make are damnable.*

9. Which speeches of S. *Augustine* will be true till the end of the world being built upon the promises of *Christ*, *that his church should continue for ever in all truth, secure against the gates of hell*; and upon the command of *Christ*, that no separation should be made of the tares from the wheat til the last day of harvest, in which *Exibunt Angeli & separabunt*, i. e. *Angels* (not men) *shall go forth and separate:* By occasion of which text the same Father annexes these powerfull words, speaking to the Donatists, (con. ep. Parm. l. 2.) *Let them chuse* (saith he) *whether of the*

two they will rather believe; Jesus Christ, that is, Truth it selfe saith, The field is the world; and Donatus *saith, that Gods field is Africa alone. Let them chuse whether of these two they had rather believe. Jesus Christ, that is Truth it selfe saith, In the time of harvest I will say to the reapers, gather first the tares; and interprets it, saying, the harvest is the end of the world; And* Donatus *saith, that by the separation of his party, the tares are separated from the wheat before the harvest. Jesus Christ, that is Truth it self saith, the reapers are the Angells; and* Donatus *saith, that himself and his associates have done that before the harvest, which Jesus Christ saith that the Angells are to do at the harvest. Let them chuse whether of these two they had rather believe. They call themselves Christians, we propose to them Jesus Christ and* Donatus: *Let them consider what will become of them, if they bestow only words upon Jesus Christ, and their hearts upon* Donatus? So that this conclusion of his is unalterably true, not for his times only, but til Christs second coming, viz. *That all separation which is made before the drawing the net on shore* (or before harvest, i. e. the end of the world) *is a damnable separation;* Being *Sacrilegium Schismatis, quod omnia scelera supergreditur.* i. e. *being the sacrilege of Schisme, which surpasses all other crimes.* (*Aug. con. Ep. Parm. l. 2.*)

19. Therefore to shew the extreme injustice of English Protestants against the Catholique church, and the just judgement of God upon them for it, we may desire them to consider, that

that in their owne congregations they are constrained to connive at both errours in doctrine, and abuſes in practiſe to ſupport a Schiſmaticall Unity, which they would not ſuffer for Catholique Unity. So S. *Auguſtine* ſpeakes to the Donatiſts (lib. 2.) *Why do they*, ſaith he, *perniciouſly ſuffer ſuch kind of men in the crime of a Sacrilegious Schiſme, which they might* (and ought) *to have tolerated profitably in the integrity of* (Catholique) *Unity*? Again, let them conſider with what juſtice they can condemne the other Sects, Presbyterians and Separatiſts, if they ſeek the ſame deſtructive way of reforming them, which themſelves practiſed upon the Catholiques: For the Presbyterians will alledge Scripture, as well as they, they will pretend errours and ſuperſtitions, as well as they: And the Separatiſts beyond this will alledge for themſelves, that which it will be impoſſible for them to reply reaſonably to, for they will ſay, 'Since 'you your ſelves have taken away all obliging 'humane authority in points of Religion, give 'us leave to enjoy that liberty for our own con'ſciences, which you have purchaſed us: we de'ſire not to tyrannize over other men, only we 'would not ſuffer that you ſhould pretend by a 'shew of liberty to introduce tyranny. If Proteſtants ſhall oppoſe ſecular power or multitude to ſuch allegations, that will be to confeſſe that their reformation was a meere worldly deſign. If they ſhall ſay that it is not fit that a ſmal conventicle of Sectaries ſhould prevail againſt a Nationall Synod of the Engliſh Clergy; then they muſt not take it ill to have thoſe efficacious words of S. *Auguſtine* applyed unto them, *Is*

the

the just weighing of matters come to this passe, that a Councell of the Maximianenses, who are an under-segment of your Sect, shall have no force or consideration against you, because in comparison of your numbers they are but a very few, and shall a Councell of your own prevaile against Nations, against the heritage of Christ, and the ends of the earth his possession? I wonder if that man have any bloud left in his body, that should not blush at the mentioning of such a thing as this. Aug. Ep. 154. ad Emer. Don.

11. I will conclude this conclusion with a brief consideration of an accusation which Protestants lay against Catholiques, whom they charge with extreme uncharitableneſſe, for affirming, *that Protestants dying in their Religion without repentance cannot be saved.* Hereto it is answered, that Catholiques do not pretend to judge of the salvation or damnation of Protestants in particular, yea they will not doubt to say that to many thousands of them neither their Heresie nor Schisme shall prove *de facto* damnable, but that supposing they dye with an intention to renounce whatsoever their opinions should appear to them to have been erroneous, their invincible ignorance caused by education, misinformation of Catholique doctrines, &c. may probably find pardon from our merciſull Judge, in case they be truly penitent for all other faults committed by them, upon supposition that any such have been committed: But surely it is no uncharitable judgement to say in generall, *That it is damnable to dye in a damnable*

V. Lugo de fid. Disp. 12. Sect. 2.

nable or mortall ſinne without repentance: And therefore ſince even by *Proteſtants* confeſſion Hereſie and Schiſme are in a high degree damnable ſins, and ſince Catholiques are verily perſwaded that Proteſtants are guilty of theſe two crimes, it may be called in them a miſtake, but it cannot be called uncharitableneſſe in Catholiques upon ſuch a ſuppoſition to make ſuch a judgement. Yea on the contrary I wonder how the Engliſh Proteſtants, &c. who pretend that Catholiques are guilty of theſe two crimes, can notwithſtanding contrary to the doctrine of all Antiquity, affirm that ſuch perſons are not in a damable eſtate, ſurely it is ſelf-guilt, and not charity that makes them ſo charitable.

CHAP.

CHAP. LI.

The fourth Conclusion.
Proofes of it out of Fathers.

THE FOURTH CONCLUSION is,

That the Catholique Church ever after the times of the Apostles was, is, and shall be visible, continuing in an uninterrupted succession of lawfull Pastors and true doctrine to the end of the world.

1. FOr confirmation of this conclusion out of Scripture, Texts, sufficient both for number and perspicuity, have already been produced both out of the *Old* and *New Testament.* in the second conclusion.

2. The same doctrine is no lesse conspicuous in the writings of the Fathers. *It is easier (saith S.* Chrysostome Hom. 4. in Esa.*) that the Sun should be extinguished, then that the Church should be obscured.* And again, *The Sun is not more manifest, nor the light proceeding from it, then the actions of the Church. The Church (saith S.* Cyprian de Unit. Eccl.*) being cloathed with the light of our Lord spreads its beames through the whole world. The Church (saith S.* Augustine*) hath this most certaine*

Aug. cont. Pet. l. 2. c. 104. Idæon. Parm. l. 2. c. 3.

tain mark, that she cannot be hidden. And again, *Do not these men grope at noone day as if it were midnight? It is a quality common to all Heretiques, not to see the thing of all things in the world most clear* (viz. the church) *which is placed in the light of all Nations, out of the unity whereof whatsoever they do, though it may seem to be done with great exactnesse and diligence, yet can no more secure them from the wrath of God, then the spiders webs from the rigour of the cold. Hereupon the same Saint* (de unit. Eccl.) *calls Christ the most true declarer of his body, insomuch as he suffers us not to be mistaken neither in the Bridegroom nor in his Spouse.* Upon which grounds he makes severall exclamations to this purpose, (Id. cont. cres. l. 3.) *O the mad perversenesse of men! Thou conceivest that thou deservest to be praised for believing Christ, whom thou seest not; and believest thou shalt not be damned for denying his Church which thou seest: Since that Head is in heaven, and this body is upon earth. Thou acknowledgest Jesus Christ, and that which is written* (of him) *O God be thou exalted above the heavens, and deest not acknowledge the church in that which follows, and let your glory be spread through all the earth.* The like expressions he hath upon Psalm 56. and in his 166. Epistle *ad Donat.* and on 1. Ep. of S. *John Tract.* 2. &c. And again (in Psal. 70.) *The Christian world is promised, and this is believed* (by them:) *This promise is fulfilled, and it is contradicted by them.* And againe, *If the church shall not continue here on earth even to the end of the world, to whom did our*

Lord

Lord ſay, Behold I am with you even to the end of the world. And again (de Bapt. con. Don. l. 3,) *If from the time of S. Cyprian the church periſhed, from whence did* Donatus *appeare? out of what earth did he bud? out of what See did he ariſe? from what heaven did he fall?* And again (cont. Jul, l. 5.) *If by thoſe holy Prieſts of God and famous Doctors, Ireneus, Cyprian, Rheticius, Olympius, Hilary, Ambroſe, Gregory, Baſile, Iohn Chryſoſtome, Innocent, and Hierome, the Manicheans have violated and corrupted the Church, Tell me* (Julian) *who was it that brought thee forth? was it a chaſt Matron, or a Harlot, who in her travelling brought thee forth by the wombe of ſpirituall Grace into that light which thou haſt forſaken?* I willingly omit infinite other paſſages, eſpecially out of S. *Auguſtine* to the ſame purpoſe, becauſe even Proteſtants generally do not queſtion the ſubſtance of that truth herein contained.

CHAP.

CHAP. LII.

Application of theſe proofes, to the advantage of the Romane Catholique Church, and againſt Proteſtants, &c.

1. THe cauſe therefore is clear in the generall *Theſis*, that the Fathers opinion was, that by vertue of Chriſts expreſſe promiſes, his church was to continue viſible and diſtinguiſhable from all other unlawfull congregations to the worlds end. This I do not find denied by the *Engliſh Proteſtants*, I mean neither that this was the ſenſe of the Fathers, nor that this ſenſe was true.

2. The great controverſie therefore is in the *Hypotheſis*, or application of the generall *Theſis*, viz. whether that ſuch concluſions as the Fathers deduce from the viſibility of the Catholique church in their dayes, may rationally be inferred from the Roman Catholique church viſible in theſe dayes. For example, that it is unlawfull upon any pretence of errors or abuſes in practiſe, to ſeparate from the externall communion of that church, which now calls it ſelfe the *Catholique Church* (which is only the Roman, for the Grecian churches, though they challenge the title of *Catholique Churches*, that is, true members of the *Catholique*, yet I doe not find that they make an aſſociation to their externall communion, a neceſſary condition to all *Chriſtians*.)

3. The

3. The English Protestants say no, against all Roman Catholiques, who unanimously affirm, that since such discourses of the Fathers were grounded upon Christs promises to his church, which were to be effectuall to the end of the world, that therefore they are as fitly and necessarily to be applied to the present, as to the antient Catholike church, and that no other church, but that in communion with the Roman, can make any valuable or legitimate pretentions to that title. Though the truth is, if it be to be granted that there is any visible Catholique church at all, whose externall communion is necessary, the Protestants are inexcuseably culpable, since they neither would nor could upon their grounds communicate with any church in the world that was in being, when *Luther* began his Apostacy.

4. In this controversie therefore, upon these following considerations and grounds I fully satisfied my self, that the plea of Roman Catholiques was just and reasonable. For 1. Though English Protestants deny the Roman church to be the Catholique church *(cum Emphasi;)* yet they acknowledge her to be a true member at least of the Catholique church; being forced hereto for their own interest to justifie the lawfulnesse of their Ordinations, &c. And this acknowledgement alone is sufficient to condemne them for their separation as guilty of Schisme, since he who separates from an acknowledged true member of the Catholique church, doth consequently separate from the Catholique church.

5. Secondly they acknowledge that the whole body of the present Catholique church enjoyes the

the ſame priviledges and authority, that it did in the times of the antient Fathers: that a Schiſme from it is as pernicious as antiently: that a truly Generall Councell now is as obliging and unappealable from as heretofore: And upon theſe grounds they will condemn themſelves, ſince it is apparent, that if the Eaſterne churches were aſſumed together with the Weſtern to make up the full body of the Catholique, moſt of the opinions and pretended errours, upon which they ground the lawfulneſſe and neceſſity of their ſeparation, will appear to be the doctrines of the church called Catholique even in their ſenſe, as e. g. acknowledging *the bleſſed Sacrament to be a proper Sacrifice propitiatory for quick and dead, the Reall Preſence (per modum tranſmutationis) Prayer for Dead and Purgatory, Invocation of Saints, Veneration of Images, &c.* And therefore if all the four Patriarches had met at the Councell of Trent, they had Infallibly concur'd in condemning the Proteſtants as Heretiques in theſe points, and their ſeparation upon ſuch grounds as Schiſme, properly ſo called.

6. Thirdly it appeared evidently to me, that thoſe communions and congregations of Chriſtians which acknowledge ſubjection to the Pope, could only rightfully challenge the name of the Catholique church, For 1. I took it for granted that that which was called the Catholike church after the times of the four firſt Generall Councells, when the Arians, Photinians, Macedonians, Neſtorians, Eutychians &c. were anathematized, was indeed the onely true Catholique church; by which account the Abyſſine churches

churches, as being (at leaſt, antiently) Eutychians, and ſeverall Eaſtern churches, as Neſtorians, Jacobites, &c. were and are to be excluded from that denomination; which yet the Proteſtants now, although they dare not communicate with them, would admit into the body of the church; but moſt unreaſonably; for if the Abyſſines continue yet Eutychians, the Proteſtants of England (who receive the foure firſt Generall Councells) do thereby acknowledge them to be Heretiques; if they have quitted Eutychianiſme, and really adjoyned themſelves to the Roman church (according to ſeverall Embaſſies mentioned by *Damianus à Goes &c.*) then Proteſtants will find it ſo much more to their diſadvantage to argue any thing from the Abyſſine churches. 2. I could obſerve nothing, which could make me doubt that that which was called the Catholique church from the four firſt Generall Councells to S. *Gregories* the *Greats* dayes *incluſivè*, was indeed ſo. For if in S. *Gregories* dayes there was a Catholique church (as Proteſtants grant there was) then that which was in communion and ſubjection to him was only it, ſince none that I know pretend to allow that title to any congregation divided from him. Now in the church of S. *Gregories* time it is apparent that in a manner all points of Doctrine (now by Proteſtants called errours and cauſes of their ſeparation) were univerſally acknowledged as Catholique doctrines, as I ſhewed before by a joynt confeſſion of the moſt learned Proteſtant writers, by which they vertually confeſſe, that if they had lived in S. *Gregories* dayes they would as well have ſeparated

parated from him. Beſides it appeares by S. *Gregories* Epiſtles that he as Pope enjoyed a ſupereminent authority, and ſollicitouſly exerciſed a care over all Chriſtian churches: As for his Juriſdiction, as *Patriarch*, and the extenſion thereof, that I took not here into conſideration, ſince it is not a point pretended to be an Article of Faith. 3. From S. *Gregories* dayes, till the ſeparation of the Eaſt from the externall juriſdiction, rather then the Faith of the Pope and Weſtern churches, the whole body of the church under one viſible Head remained, as it did before, enjoying the title of the Catholique church, no other pretending thereto. 4. Since the Diviſion of the Eaſt from the Weſterne churches (cauſed as I conceive, upon a quarrell about the Popes Eccleſiaſticall Juriſdiction, and not any point of Doctrine) the limits of the Catholique church ſeem to be much ſtreitned. Concerning which Schiſme (if it be indeed a Schiſme properly ſo called) I apprehended no neceſſity to be very curious to inform my ſelf, being perſwaded during the time of my being a Proteſtant, that, as for that one point of belief, concerning the *Proceſſion of the Holy Ghoſt*, wherein the Greek church expreſſeth her ſelf otherwiſe then the Roman, if in ſubſtance and ſenſe there be a reall difference, that the Roman church was Orthodox. And beſides that, I know not any point of doctrine wherein the Greek church agrees with Proteſtants to condemn the Roman church. It is true they communicate in both kinds, but I could never

find

find that the Greeks made that point any pretext of their division from the Roman, neither indeed can they, since *they also give the Eucharist to the sick onely in one kind*, acknowledging withall, that such communicants receive the whole effect of the Sacrament. As for the story of the Schisme, it was begun by *Photius* the *Pseudo-Patriarch of Constantinople* upon ambition and interest, because the Pope would not confirm his illegall intrusion into that Chair; which generally ha's been a fatall occasion of almost all Schismes, as long since S. *Cyprian* hath observed. Lastly it is manifest that those rights of Jurisdiction also, which (since that Schisme) have been denied by the Greeks to the Pope, were not then begun to be demanded, but had been possessed by him for severall ages; so that there was at least injustice, if not error, on the Grecians part.

7. Fourthly, that the *Pope, as successor of S. Peter, Prince* of the Apostles, ha's a primacy and superiority over all *Bishops* and *Patriarchs*, yea an authority over the whole Catholique church, so that he may truly be called the *Head of the Church*, ha's been delivered by so constant and universal a Tradition, that it cannot without extreme impudence be denied. Now how far this superiority and authority extends, I thought it needlesse curiously to inform my self, since, as far as I can learn, all that the church requires in this point even from ecclesiasticall persons, is a subscription to this profession mentioned in the Bull of Pope *Pius IV.* annexed to the Councell of Trent, and collected out of the same, viz. *Romano Pontifici, Beati*

Beati Petri Apostolorum Principis successori, ac Jesu Christi Vicario, veram obedientiam spondeo ac juro. i. e. *I do promise and sweare true obedience to the Pope of Rome, successor of blessed S. Peter Prince of the Apostles, and Vicar of Jesus Christ.*

8. Now that thus much is of universall Tradition, what greater proof can be desired then may be afforded us in a late book entituled *Les Grandeurs dell' Eglise Romaine*, where such a world of testimonies out of *Councells Oecumenicall and Provinciall, Popes, Fathers*, both *Eastern and Westerne Histories Ecclesiasticall &c.* are produced to maintain the *Co-union* of *S. Paul* with *S. Peter* in at least *some degree* of his universall authority, which notwithstanding are not an hundredth part of that which may be alledged out of antiquity for *S. Peters Principality*, and the *Popes* as his successor. Yea that great *Councell of Chalcedon*, (acknowledged and received in England (even when it endeavoured to deprive the Pope of some part of Jurisdiction, yet acknowledged this his superiority and authority as *Pope*, the Bishops there calling him their Head, and themselves with all *Christians, members* under that Head. Moreover *Socrates* and *Zozomen* (writers far from being partiall for the Pope) yet mention antient immemorall canons of the church, wherein at least a negative voice is given to the Pope in any thing that shall be introduced to oblige the whole church. To conclude, *Monsieur Blondel*, the most learned

Socr. Hist. Eccl. l. 2. c. 8. Sozom. Hist. Eccl. l. 3. c. 10.

learned French controvertist that ever undertook their common quarrell against the Pope, in that large volume which is spent in confuting particular extravagant opinions concerning that subject, as touching the *infallibility and Monarchicall Omnipotence of the Pope, his Lordly and domineering headship, and a Monarchicall power usurped by him by which to subduc all the members of Christ, &c.* yet notwithstanding (which is very remarkable) he confesseth himself, *that never any Councell or Nation, no not that of Florence nor Trent it self ever adventured to define any thing concerning such excessive titles and power as the Popes Partizans do attribute to him.* But on the contrary, *that the titles of the Apostle S.* Peter *ought not to be put in debate, since that the Grecians and Protestants also do confesse that it hath beene believed, and that it might be indeed that he was the President and Head or Chiefe (Chef) of the Apostles, the foundation of the Church, and possessor of the Keys of the Kingdom of heaven.* Yea moreover, *That Rome, as being a Church consecrated by the residence and Martyrdome of S. Peter, whom antiquity hath acknowledged to be the Head (Chef) of the College Apostolique, having been honored with the title of the Seat of the Apostle S.* Peter, *might without difficulty be considered by one of the most renowned Councells (viz. that of Chalcedon as Head (Chef) of the Church:* Which is in effect to acknowledge that the necessary doctrine of the Roman church concerning

Blondel page 16. 810. 855. 12. 316. 107.

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ing the Popes Primacy and Authority is Orthodox.

9. Upon which grounds, since it appeares to have been an universall Tradition of the church (besides expresse words of Scripture) that the Catholique Church was to remaine visible to the end of the world, that is, a church posiessed of all substantiall Christian doctrines, preserved in all truth, governed by lawfull Pastours, as one body consisting of ruling and ruled members under one visible head, (which S. *Cyprian* makes the foundation of Unity Ecclesiasticall) I concluded (as I thought, rationally) that that part of the Christian world, which continued in Communion with, and obedience to this so acknowledged Supreme Authority, might and ought most justly to challenge *the title of the Catholique Church.*

10. Therefore though the priviledge of an independent Patriarchall church (which the English Protestants of late begin to challenge, to the end to excuse their church from the title of Schisme, for withdrawing it selfe from the Popes Jurisdiction) were just and legal; yet they will never be able to justifie themselves for disbelieving what they together with all the other Western churches so many ages agreed to have been true, or for denying the title of Oecumenicall Head to the Pope. Let it be supposed therefore, what some of them alledge, that it is in the power of such a *King of England*, as *Henry* the VIII. with the forced consent of his Clergy, to erect the English church into a Patriarchate, as *Justinian* the Em-

perour did *Justinianæa Prima:* Or that England being an Island like *Cyprus*, might have the priviledge to be independent of any Patriarch; all that will follow thereon, will be only, that the Pope as *Patriarch of the West* shall by this meanes be deprived of some *Patriarchall Jurisdictions, Investitures, Rights of Appeals, &c.* which have antiently been endeavoured to be withdrawn from him by the *African Churches*, &c. Yet what is this to his title of S. *Peters Successor*, and *Head of the Church?* Or was *Justinianæa* or the *Isle of Cyprus* so independent in matters of point of Faith or publique practise on the *Pope* or other *Patriarchs*, or however, on a Generall Councell, as that they could *de jure* alter any thing established by *Universall Authority?* Could they renverse decisions of Oecumenicall Councells? Or did they ever usurp such an authority to themselves, as to impute superstition, idolatry, prophaneness, heresies, &c. to all other churches, under a shew of Reformation, ruining the whole order of Discipline and Belief, confessedly continued in the whole church for above a thousand years? Till they can produce examples of an authority of Reformation of such a nature assumed by any Catholique Prince or particular Kingdome, the other pretended right of exemption from Jurisdiction will be so far from excusing them, that it will make it apparent to the world, that it was meerly their Princes lusts, ambition and unquenchable thirst after ecclesiasticall revenewes, that first put the thought of Reformation into their heads, and that upon as just grounds they may expect from others a Reformation,

Reformation of their Reformation, which will perhaps prove more durable, when those baits shall be utterly taken away, which first whetned their wits to contrive that project of a Reformation.

11. For my own part therefore, seeing these severall conclusions concerning *the Catholique Churches indefectibility, authority, unity, and Visibility*, so unanimously attested, confirmed, and made use of by all Antiquity, with so good successe against all manner of antient Heresies and Schismes: And on the contrary perceiving no such method practised by Protestants disputing with one another, no mention in any of their writings or arguments from Christs promises to the church; but onely presumptuous boastings of greater sagacity and cunning to wrest Scripture to their severall purposes, without the least successe of unity with one another, yea to the utter despair thereof: Having shut mine eyes to all manner of worldly ends and designes; yea resolving to follow truth whither soever it would lead me, though quite out of sight of countrey, friends or estate, at length by the mercifull goodnesse of God I found my self in inward safety and repose in the midst of *that City set upon an hill, whose builder and maker is God, whose foundations are Emerauds and Saphirs, and Jesus Christ himself the chief Corner Stone: a City, that is at unity within it selfe*, as being ordered and polished by the *Spirit of Unity it selfe*; a *City* not enlightened with the *Meteors* or *Comets* of a *private Spirit*, or changeable *humane reason*, but with the *glory of God*, and

light of the Lamb: Lastly, a City that for above sixteen hundred years together hath resisted all the tempests that the fury of men, or malice of hell could raise against it, and if Christs promises may be trusted to, and his Omnipotence be relyed upon; shall continue so till his second coming. *To him be glory for ever and ever. Amen.*

SECT.

SECT. III.

Containing a brief ſtating of certain particular points of Controverſie, &c.

CHAP. I.

The Queſtion of the Church being decided, decides all other controverſies.

How it is almoſt impoſſible that errour ſhould have crept into the publike doctrine of the Church.

Of what force objections out of Scripture or Fathers are againſt the Church.

1. AFter that Almighty God had changed that, which was to me a ſtone of offence, into a rock of foundation, making me to find repoſe of mind in ſubmitting to the authority of his church, which by reaſon of my former miſapprehenſions I carefully avoided; as if the greateſt danger that a Chriſtian could be capable of had beene to be a member of *Chriſts myſticall body, which is his Church*, or as if the hearkning to the *Church* had been the way to make a man worſe then a *Heathen and a Publican*. I then found an experimentall knowledge of the truth of that ſpeech of S. *Hierome*, (cont. Lucifer.) viz. *that the Sun of the Church preſently dryes up all rivelets of errors*, and diſpells all the miſts of naturall reaſon:

as likewise of that of the *Prophet*, *Qui credit, intelliget*, i. e. *He that believes shall understand*: For being arrived to the top of that mountaine, upon which God had built his church, I found clear weather on all hands, I found that there remained nothing for me to do afterwards, but to hearken to, and obey her, that both Scripture and Fathers, and now mine own reason taught me was only worthy to be obeyed. And therefore the truth is, here should be an end of my *Exomologesis*, or account of my inward disputes about controversies concerning Religion, which quickly ceased, after that I left off to be mine own Guide and Teacher.

2. Notwithstanding among the particular controversies in debate between the Romane Catholiques and other Sects, I will select especially six of the most principall, on purpose to shew, that if any regard had been had either to the authority or peace of Gods church, there would never have been any differences about them, and that in the judgement even of moderate Protestants, the differences are indeed of so small weight, that if there had been amongst them but the least measure of charity, or if Schisme had not been esteemed by them a vertue; they would never have made such fatall and deadly divisions upon pretences so unconsiderable.

3. They indeed lay to the charge of the Catholique church novelties in doctrines and practises: and yet Catholiques, even out of those few that remain, of the most antient Ecclesiasticall Authors, shew clear proofes of these doctrines

ctrines and practiſes, and deſire no more of them, then that they would ſpeak in the language of the antient church: They accuſe her of impieties, and idolatries, and ſuperſtitions, yet Catholiques ſhew them that the moſt holy, learned Saints and Martyrs that ever were in Gods church practiſed and maintained ſuch pretended ſuperſtitions, &c. They accuſe her of Schiſme, for not ſeparating from her ſelfe and and the whole world, and for not being able to hinder them from committing that moſt ſacrilegious crime; and they impute Hereſie to her, for being conſtant in maintaining the deciſions of all Councells, and the profeſſion of all churches and ages.

4. But before I examine the vanity of theſe imputations by ſtating thoſe ſix particular controverſies, I ſhall deſire our Engliſh Proteſtants to meditate ſadly upon two ſubjects eſpecially. The firſt is, Which way they can imagine it to be poſſible that an errour ſhould imperceptibly creep into the belief and practiſe of the whole church, even ſetting aſide the ſecurity we have againſt any ſuch miſchiefe by the meanes of Chriſts promiſes? For was it not true, which antiquity teſtifies, yea and S. *Paul* himſelf expreſſely, that the Apoſtles and Apoſtolicall men were inſtant in ſeaſon, and out of ſeaſon, to make known to the primitive Chriſtians, and to inculcate diligently and laboriouſly into their minds the whole ſum of Chriſtian doctrine, not *forbearing both publiquely, and from houſe to houſe to reveal to them the whole will of God, not ſuppreſſing any thing that was profitable,* (*Act.* 20.20.27.) And this ſo fully and effe-

ctually, as that if an *Angell from heaven could* be supposed to *teach any thing*, not only contrary, but παρ ὃ i. e. *besides that which they had taught, he was to be accursed*, *Galat.* 1. 8. Then do not the Fathers tell us (and what proof can Protestants produce to make them appear to be lyars, when they tell us) that at least for five hundred years all caution imagineable was used to prevent and exclude any novelties, that any Heretiques, yea or any Christians, though as learned as *Origen*, or as holy as S. *Cyprian*, should attempt to introduce? May we not adde hereto, that whatsoever novelties of the least moment should be obtruded by any, would discover themselves to be novelties, by thwarting the publique profession and practised devotions of the church? as S. *Cyprians* Rebaptization would oblige all men to practise that which they had alwayes forborne: and the *Arian* and *Pelagian &c.* impieties would constrain the church to alter the formes of prayers to the Sonne of God, and for Gods Grace to cure the impotence and perversenesse of nature, acknowledged in the daily publique confessions. Upon which grounds, S. *Cyril* against *Nestorius*, and S. *Leo* against *Eutyches*, disprove the errours and impieties of their Heresies, by producing the profession and practise of the church in administring the holy Eucharist, whereby she testified her belief of a reall presence of the very body and bloud of Christ there, which could not consist with their Novelties. So that upon the same ground, if *Invocation of Saints, Prayer and offering the most holy Sacrifice for remission*

miſſion of ſinnes to the dead, Veneration of Images, &c. had been novelties, would not ſuch practiſes have more directly thwarted the publique devotions of the church, then the Hereſies of *Neſtorius* and *Eutyches*: How was it poſſible then that ſuch doctrines ſhould have been taught by any particular Father, (as confeſſedly they have been) and not any one appeare that ſhould diſcover and proteſt againſt ſuch innovations? what charme was there in theſe doctrines above all others, to caſt the church into a ſleep, that ſhe ſhould not perceive them, or to ſilence the Fathers, that againſt their cuſtome in all other innovations they ſhould not open their mouths againſt them? And much more, how was it poſſible that the publique Liturgies and devotions of the church ſhould come to be changed by admitting ſuch pretended novelties and ſuperſtitions, and yet no ſignes or footſteps be left that ſuch a wonderfull change ha's been made, nor one writer to be found that can tell us of any one that oppoſed it.

5. The ſecond thing that I deſire them to conſider is, That ſince it is at this day, and ha's been for many ages the univerſall belief of the church, that all ſuch pretended Novelties were indeed Catholique and Apoſtolique Traditions, what arguments Proteſtants can reaſonably eſteeme ſufficient to diſprove this beliefe, and to diſpoſſeſſe the church of her tenure? Will the ſilence of one or two Fathers, think they, be of force enough to ſuch a purpoſe? If ſo, I doubt whether the church would then be able to maintaine any one

Article of Faith. Would a few seeming difficulties and obscure, seemingly opposite quotations out of some writings of a few Fathers serve their turn? It did not so in the cause of the *Arians*, of the *Pelagians*, of the *Novatians*: &c. and why only in the present controversies? Will quotations of Scripture decide the questions against the present church? Indeed if it could be imagineable, that the whole Catholique church could at the same time, and with the same hand, deliver us Scripture and doctrines contrary to expresse Scripture, if she could be supposed either so fooliſh as not to see that which no body could be ignorant of, or so wicked, as (clearly seeing what God said) to command us not to believe him, but rather the quite contrary, then she might deserve to be stiled Schismaticall, because she continues in such a wicked unity; and Heretieall, because she would not submit her judgement and aushority to the passions and lust of an Apostate Monke. But even Protestants themselves will absolve her from such a high degree of guilt, as to contradict expresse and formall Scripture. And as for Texts of Scripture, either obscure or ambiguous, or rationally admitting severall interpretations, though to some prejudicate ears they may seem to sound otherwise then the church teaches, in all reason and honesty the churches interpretation of them ought to prevail against any private mans: I am sure all sorts of Sects will either submit their judgements to the sense of their particular churches, or at least will conceal their opinions, when they cannot submit them; this civility and duty teaches all men.

But

But as for the children of the Catholike church, they have an obligation binding them in conſcience to truſt the ſame church for the ſenſe of Scripture (eſpecially in points which ſhe ſayes are of *Univerſall Tradition*) which they have truſted for the Scripture it ſelfe; and therefore S. *Auguſtine* ſaid well, and like a perfectly good *Chriſtian* and *Catholique*, *The words of Scripture are ſo to be underſtood, as the world hath believed them, which that it ſhould believe the Scripture hath foretold.* And ſurely he that will duely conſider of what weight the univerſal teſtimony of a whole age of the church is to prove a Tradition, will never think that a few objections, or obſcure paſſages either in Scriptures, or two or three Fathers, who are apt to ſpeak unwarily, when the matter is not in controverſie; ſhould decide the cauſe againſt it, eſpecially conſidering that it is almoſt impoſſible to receive abſolute ſatisfaction of the doctrine of former ages any other way, or at leaſt any other way ſo well, as by the univerſall agreement of the preſent age, that ſo the former ages delivered to her. What ſhall we ſay then, when to the evident teſtimony of the preſent age for Catholike verities may be added a world of teſtimonies, both of Scripture and antient writers, beyond all compariſon far more then for her enemies contradictory aſſertions, even thoſe enemies themſelves being judges, as will appeare undeniably to any man that will conſult that one book of *Brereley's Apology of Proteſtants for the Catholique church.*

CHAP.

CHAP. II.

Of the Reall Presence, and Transubstantiation. Of the Adoration of Christ in the Sacrament, and of Communion under one Species.

1. THe six speciall controversies which I shall briefly consider, shall be; 1. Concerning the Eucharist, and therein of the *Reall Presence of Christs body by way of Transubstantiation:* as likewise, *Of the Adoration of our Lord present in the Sacrament; and communion under one Species.* 2. *Of Invocation of Saints.* 3. *Of Veneration of Images.* 4. *Of Prayer for the Dead, and Purgatory.* 5. *Of Indulgences.* 6. *Of the Publike Service in Latin.* The reason why I make choice of these is, both because these are the especiall controversies, wherein there is a reall and manifest difference between Catholiques and Protestants, who make these points the principall causes of their separation: For as concerning the debates about *Grace* and *Free-will*, *Predestination* and *Justification*, as likewise the *merits of good works*, though ignorant-popular-preaching Protestants make a great clamour about them, yet I was most assured, that there was indeed a reall agreement, when they came to explaine themselves sensibly about them. As for the controverse concerning the Pope, I have spoken sufficiently in the 52. chapter, at the latter end of the *fourth conclusion.*

2. First

2. First therefore concerning the Reall presence of Christs body in the Eucharist, and that by way of Transubstantiation: In discoursing upon which, because my designe is not to write the controversie in generall, but only in reference to the doctrine, which, following the church of England, I was taught there; it will be sufficient for me to signifie, that by that church I was taught that in the blessed Sacrament the body and bloud of our Lord were really present, exhibited and received by the Communicants, really I say, not onely as the objects of Faith, or not onely as really exhibiting the effects of Christs suffering; but as truly and properly as the Roman church professeth, onely I was forbidden to say that there was any reall change made in the bread and Wine, which remained after Consecration, as they were before: In a word, I was taught to say, what neither I nor any other was able to expresse, save onely that the Romish doctrine was false, which taught that that presence was made by a presence of Christs body under the Species (which only remained) of the visible elements.

3. Now when, I say, that I was taught to expresse my belief thus by the church of England, my intention is not that that church obligeth every one to believe thus; For the truth is, so a man will but renounce the two words of *Transubstantiation*, and *Consubstantiation*, he may, preserving the terme really, interpret himselfe; as if really signified only figuratively, or as the object of the understanding, as we see a world of writers allowed there to have expressed

preſſed themſelves: Yea in the 28. and 29. *Articles of that Church* there are certain clauſes which require only a figurative ſenſe to be underſtood, as when it is ſaid, *The body of Chriſt is given, taken, and eaten in the ſupper, only after an heavenly and ſpirituall manner; and the mean whereby the body of Chriſt is received and eaten in the ſupper, is Faith.* And again, *The wicked & c. are in no wiſe partakers of Chriſt, but rather to their condemnation do eat and drink the ſign or Sacrament of ſo great a thing.* Which clauſes being allowed, thoſe *Articles* do admit, yea require not only the *Calviniſtical*, but even the *Zuinglian* ſenſe concerning that point. Yet notwithſtanding this, whether the *Calviniſticall party* there had with their uſuall importunity extorted the inſerting of thoſe clauſes into the *Articles, I know not*, yet thoſe that followed the *Prelaticall Governing Faction* never conſidered thoſe expreſſions, but without any *Calviniſticall hypocriſie* profeſſed that they believed the *Reall Preſence* as truly and really and properly as the *Catholiques* did: And ſo King *James* commanded *Monſieur Caſaubon* to ſignifie his ſenſe to *Cardinall Perron* in the words of Doctor *Andrews, then Biſhop of Ely.*

See the conference of Poiſſy.

4. Now what other reaſon can be imagined ſhould move the moſt learned and prudent part of the Engliſh Clergy to expreſſe themſelves ſo neer the Catholique ſenſe, but only a conviction that beſides the formall words of Scripture, the *Eccleſiaſticall Tradition* and generall doctrine of the Fathers enforced ſuch a ſenſe? But by

by what myſtery it came to paſſe that they ſhould diſpenſe with themſelves for following *Tradition* no further; but that under a pretence that the Sacrament was a myſtery inexplicable, they ſhould forſake the ſame *Tradition* and *Fathers*, who generally profeſſe, that *that preſence is made by a reall tranſmutation of the viſible elements into the very Body and Blood of Chriſt*, this I confeſſe I could never comprehend.

5. Now that ſuch was the *Traditionary doctrine* of the Catholique church, (beſides the teſtimony of the preſent age, which will be of infinite weight to any one that duly conſiders it) and to omit a world of quotations out of Councells and Fathers, wherein expreſſions to prove the ſame are as full, yea perhaps more *rigid* then the *Deciſion* of the Councell of Trent it ſelfe, I became convinced from theſe conſiderations, *viz.* 1. Becauſe in all the antient *Liturgies* that ever I ſaw, there are expreſſe mention of the verity and reality of this change, and not any the leaſt intimation of a figurative ſenſe: there are expreſſe prayers that God would by his omnipotent power cauſe the Bread and Wine to become the Body and Bloud of our Lord, and not the leaſt intimation, that the way of *communicating* of theſe *myſteries* ſhould be only by Faith, or by the operation of the underſtanding. 2. Becauſe in the form of *communicating* both in the Eaſterne and Weſterne churches, (which form or Canon, S. *Chryſoſtome*, S. *Ambroſe*, S. *Auguſtine*, S. *Baſile*, *&c.* attribute to the Apoſtles themſelves as authors) there was required from the communicants a confeſſion of their beliefe of the reality of this change: or

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to expresse it in S. *Ambrose* his language, (*de Sacr. l. 4. c. 3.*) *The Priest* (*viz.* presenting to thee that which before consecration was bread) *saith unto thee, This is the body of Christ, and thou answerest, Amen, that is to say, it is true; That which the tongue confesseth, let the heart believe.* 3. Because generally the Fathers when they speak of this argument, have recourse to the omnipotence of the Word of Christ, and to wonderfull operations exalted above all humane credibility, as the cause of this change, thereby leaving no doubt that they understood a conversion (not significative, but) reall, true and substantiall. 4. Because the same Fathers to make their auditours more capable of the mystery, exemplifie in other kinds of changes or conversions, as of the change of the Bread which Christ did eat, into his owne flesh; of the miraculous conversion of water into wine; of *Moyses* rod into a serpent; and the waters of Nile into blood. Which language would be extremely ridiculous, if they intended not a reall and substantial change. 5. To prove that they understood not only a presence of Christ in the action of the Sacrament (as some English Protestants explain themselves) or a presence consistent with a Lutheranical coëxistence of the substance of bread and wine, S. *Ambrose* will satisfie us,

Vid. Iren. l. 4. c. 34.
S. Cyril. Hier. Cat. Myst. 4. Amb. de sacr. l. 4. c. 4. Et de iis qui myst. init. c. 9. Gaudent. de rat. fac. Tr. 2.
S. Greg. Nyss. ora. Cat. c. 37. Euseb. (non Emes hom. Pasc.) Ambr. ubi sup.

us, who answering that very objection that the difficulties would be less if it were affirmed that the substance of bread and wine remained together with the body and blood of Christ after the consecration, hath these words, *de Sacr. l. 4. To the first objection we must thus answer, That in matters of faith a man ought not to make choice of that which is accompanied with less difficulties, for otherwise we should affirm that in God there is one only hypostasis &c. But he ought to affirm that which is most conformable to the testimonies of the holy Fathers, and to the Tradition of the Church, although never so many difficulties present themselves, seeing that he ought to captivate his understanding under the obedience of Faith.* So likewise S. *Ignatius* quoted by *Theodoret in Dialog. 3.* speaks of certain *Heretikes who received not the Oblations and Eucharists; because they believed not that the Eucharist was the flesh of our Lord Jesus Christ.* Which is a proof undeniable, that the most primitive church taught this Catholike dgctrine of the reall Presence; for if there had beene onely a spirituall presence, what pretence could those Heretikes have to refuse them. 6. Because both the antient Liturgies and Fathers of the church do testifie the generall custome of Gods people to adore Christ present upon the Altar after Consecration: and this not onely in the time of administration, but afterwards also, as supposing

Vid. Aug. Psal. 98. Ambros. de Sp. 5. l. 3. Chrysost. in 1. Cor. Hom. 24. Nazian. Epitaph. Gorg. Theod. Dial. 2.

posing, that that which remained, was and continued truly the body of Christ, according to those words of S. *Cyrill* of *Alexandria*; *I know what they say, namely, That the mystical benediction, if any reliques remain of it to the next day, is unprofitable to sanctification. But they that say thus are mad: For there is not another Christ made, neither can his holy body be changed, but the vertue of the benediction and the quickning Grace remains perpetually in it.* Cyril. Al. Ep. ad Colosyr.

7. *Lastly*, because by this argument of the reall transmutation of the visible elements into the body of Christ the *third Generall Councell of Ephesus*, and severall antient Fathers confuted the Heresies of *Nestorius* and *Eutyches*, about the two natures of our Saviour, as I mentioned occasionally before. So that such a world of testimonies of Antiquity concurring, the *Tradition* being so constant and uniform, S. *Leo the Great* had just cause to say (Ep. 23.) *In the church of God this is so consonantly witnessed by evemans mouth, that the truth of the body and bloud of Christ is not even by the tongues of infants concealed among the Sacraments* (or, *Mysteries*) *of the common Faith.* *Concil. Ephes. anath. 11. Cyrill. Alexan.* *S. Leo P.*

6. An *Universall Tradition* therefore of the *Reall Presence* hath been so forcible and unconquerable, as that it constrained even the English Protestants themselves to acknowledge it, and that simply and unhypocritically: How could I then defend my self from submitting and

and captivating my understanding to the same Tradition, as constant for a reall change and conversion? I must professe ingenuously, that during the time of my being a Protestant, the only, or I am sure principall hinderance from an entire conformity to the Faith of Catholikes in this point, was the inextricableness of those arguments which my reason suggested to me out of naturall Philosophy against it, as, how it could be possible that the same body could be in heaven and upon the Altar at the same time? how accidents could remain without their proper subjects &c. considering withall the small, or rather no satisfaction which the *Scholasticall subtilties* gave me.

7. But now if it be demanded, what new Philosophy I have learned, since I learned that the Catholique church was to be believed and obeyed, and what preservative I have found against those former arguments of naturall reason? I must answer freely and ingenuously, that I have not learned to answer such arguments, but to despise them; and to say, God forbid that vain Philosophy should (συλαγωγεῖν) make a prey of me, defrauding me of the most necessary communion with the church of Christ, and most essentiall vertue of captivating my understanding to the obedience of all *Evangelicall Mysteries*. I do therefore freely confesse my ignorance, and *inability* to demonstrate how this particular Mystery can consist even with those rules of Philosphy which I my self receive; But withall, I must not conceale that when I was a Protestant also, I did the same for other points, as the Mystery of

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the blessed Trinity, the Incarnation of the Son of God, &c. And I did not find any scruple in those mysteries, because I could not reconcile them with *Aristotle*, or any other *Patriarch of Heretiques*, as *Tertullian* calls the *Philosophers*.

I will further add, that that which gave me entire satisfaction, and obliged me in conscience to silence, and not to answer my reason, when it would raise objections against Transubstantiation, was, that the same authority, for whose sake I believed it, taught me to believe it to be a mystery inexplicable and incomprehensible, and that it was not lawfull so to examine it, as that it should stand or fall according to the dictates of naturall reason. Insomuch as S. *Gregory* (called the *Divine*) spoke like one that deserved that surname, in the *second Generall Councell of* Constantinople, *That it was not permitted to the Moabites and Ammonites to enter into the church of God, that is* (saith he) Διαλεκτικοις τε καὶ ματαιοπερεργοις λογοις, i. e. *to Logicall and vainly curious and subtill discourses.* I refer the Reader to an abundant collection of the testimonies of Fathers, forbidding this curiosity of examining the possibility of this mystery upon the grounds of naturall reason, which are to be found in Cardinall *Perrons Reply* to *King James.* (*Repl. lib. 4. cap. 1. 2. &c.*) Therefore far be it from me to determine this Mystery, by the subtill and too too curious disputations of the Schoolmen: I do not envy them their leasure to employ their fancies about such matters within their owne walls;

walls; but if they begin to passe for competent Judges of this Mystery, I must professe that I disclaim them, and I cannot without grief remember what dangerous use Protestants make of their vaine and sometimes ridiculous Philosophicall Questions about this Mystery, who satisfie themselves that the Mystery it self is not true, because they find no satisfaction in the discourses and answers, which the Schoole-writers endeavour to give to a thousand fooliſh objections, which they conjure up out of *Aristotles Philosophy* against this Mystery, to be adored and trembled at. It is onely *Scripture, testimonies of Fathers, Ecclesiasticall Tradition, Generall Councells*, and the *Profession of the present Catholique Church*, which are the proper Judges of this controversie, and whose authority, when it is employed as it ought, will assert this divine truth of the Reality of Christs presence, by way of conversion in the blessed Sacrament, to the confusion of all Novelties and all Blasphemies of Heretiques. The antient, both *Latin* and *Grecian Fathers*, who certainly were of wits as subtill and pierceing, as any that have succeeded them, yet never thought upon such nice enquiries, as now every young Philosopher can prattle of; and therefore I professe, since I am far from finding any obligation at all lying upon me to the contrary, yea since the Councell of Trent (*Sess.* 13. *c.* 1.) hath defined this point in the language of *Antiquity*, and not of the *Schools*, saying that *Christ is present in the Sacrament Sacramentaliter*, i. e. mysteriously, inexplicably,

explicably, I will never endeavour to answer any Philosophicall arguments any other way then with such words as these of S. *John Damascene, The Bread and Wine is changed into the Body and Blood of our Lord; but this after an unsearchable manner: For of this matter we know no further, but only that the word of God is true, and efficacious, and omnipotent.* Damasc. de Orthod. Fide lib. 4. cap. 14.

Of the Adoration of our Lord Jesus Christ present in the holy Eucharist.

9 Let us now consider to what the church obliges all Catholiques in this point. If *any one* (saith the Councell of Trent *Sess. 13. Can. 6.*) *saith that Iesus Christ the only Son of God ought not to be adored with the exteriour worship of* Latria *it self in the holy Sacrament of the Eucharist; and that for that end it ought not to be proposed publikely to the people to be adored; and that those who adore him are Idolaters, let him be Anathema.* Which worship of *Latria* is not given to the outward Symbolls of the Eucharist, but only to Jesus Christ himself there present. *A certaine degree* of respect (even by the confession of the Calvinists) *is due to all outward instruments of Religion, as to Chalices, to the books of Scripture, to the water of Baptisme, and to the Species of Bread and Wine in the Holy Eucharist.* And Catholiques allow no more: *But the true object which a Catho-*

Daillé l. des Imag. p. 340. & 376.

Catholique adores with this ſublime act of adoration or Latria, *is in the caſe in hand, Jeſus Chriſt himſelf, who is to be adored every where whereſoever he is preſent, and therefore likewiſe in the holy Euchariſt, in the which the Catholique church knows and acknowledgeth no other ſubſtance* (as the *Calviniſts* deſire to impoſe on them) *but only Jeſus Chriſt.* And if they be Idolaters for this, the *Lutherans* are ſo too, who teach the ſame doctrine, though they expreſſe themſelves in the point of the Reall Preſence after another new-invented manner: yet notwithſtanding the *Calviniſts* (when their worldly intereſts obliged them) could be content to comunicate with the *Lutherans*, and could ſwallow their pretended Idolatry, but out of fear and hatred of Catholique union make even the church her ſelf a prejudice againſt her doctrine.

Teſt. Doc. Sorbon.

Kemn. Exam. par. 2. p. 92.

10. For mine own part (whileſt I was a Proteſtant) I profeſſe I could never anſwer to mine own reaſon, why we ſhould condemn the worſhipping of Chriſt, whom we profeſſed to be preſent in very truth, without figures or fancies. If he had not been there after a peculiar Sacramentall manner, I might lawfully notwithſtanding have worſhipped him there, becauſe I may and ought to worſhip him every where, as being God omnipreſent: yea though his humane nature be locally preſent only at the right hand of the Father in glory, yet I may worſhip the man Jeſus Chriſt every where; becauſe

cause that person, which is God and Man, is every where present (*viz.*) according to his divine not humane nature, and yet it seems when a new accession of another kind of Sacramentall truly reall presence is added to the former, though I acknowledge this later presence to be as reall as the former, I must be forbidden to expresse that I acknowledge and believe it any other way then by saying with my lips that I do so; I must then deny unto him (in that place, at his owne table and altar, and at that time, whilest are celebrated those mysteries, adorable even to Angells themselves) that worship and respect, which I would have given him at mine own table, or whilest I was doing the ordinary works of my calling. But it will be said perhaps, you are not forbidden to worship him, but you must not worship him as present there. And why for Gods sake? Bid me rather believe that he is not after an epseciall manner present: But this is tyranny and injustice in the highest degree, to command me to believe that he is as truly, (though after another manner) present there, as at the right hand of his Father; and at the same time to command me by my works to belye my belief. No, no. *Quàm magis ingenuè Peribonius*! How much more ingenuous are the *Socinians*, then all other Sects! for whereas the rest would gladly pretend *Antiquity*, and take much unprofitable pains to make a Father now and then speak a word in their favour: The *Socinians* instead of puzling themselves to untye, cut asunder all such knots and difficulties, they with an impudent resoluteness break through all obstacles. Let the antient church determine

what

what it pleaſe, and let the antient Fathers agree to ſpeak as they have a mind, if what is ſpoken and decreed either ſuit not with what they fancy that the Holy Ghoſt does mean, or (naturall reaſon being Judge) ought to mean, or if the Holy Ghoſt in their opinions hath been ſilent in it, without more ado they preſently reject and condemn it; upon which grounds they ſtrein not to alter all the language almoſt of the church, they know no ſuch thing as a Sacrament, they acknowledge no promiſes to, nor no effects of ſuch ceremonious actions, as the church and all Chriſtians call Sacraments, they ſcoffe at the Reall Preſence, and abominate the adoration of Chriſt in his Myſteries: Let S. *Ambroſe* (*de Sp. s. l. 3.*) ſay, *By his footſtool is meant the earth, and by the earth the body of Chriſt, which every day we adore in the myſteries, and which the Apoſtles adored in our Lord Jeſus.* Let S. *Auguſtine* (in Pſa. 48.) ſay, *For he took earth from earth, both becauſe he converſed here in very fleſh, and gave us likewiſe very fleſh to eat for our ſalvation. Now no man eats that fleſh, but that he adores it firſt: And thus a way is found how the Lords footſtoole is adored.* And again (Epiſt 120.) expounding that of the *Pſalmiſt*, *All the rich of the earth have eaten and worſhipped*, *And they alſo* (ſaith he) *are brought to the table of Chriſt, and partake of his body and bloud; but they adore him only; they are not ſatisfied, becauſe they doe not imitate him.* Let S. *Chryſoſtome* (in 1. *Cor.*) ſay, *This body the wiſe men worſhipped in the manger, &c. Let us at leaſt imitate thoſe barbarous men, we, who are the Citizens of hea-*

ven: Thou ſeeſt him not in a manger, but upon the Altar; not a woman holding him in her armes, but the Prieſt himſelf preſent, and the Spirit abundantly powred upon the ſacrifice preſented there. Lastly let *Theodoret* (*Dial* 2.) ſay, *The myſticall Symbolls are underſtood, which are celebrated and believed, and adored likewiſe, as being the very things which they are believed to be.* What is all this to a Socinian, though all antiquity agree in the like language, and not one Father explicitly diſſent from it? But as for Proteſtants, not having the confidence to renounce the Fathers authority, they make it their task to prove out of ſuch places, that the Fathers intended by ſuch ſpeeches, that it was Idolatry to worſhip Chriſt preſent on the Altar. But-*Nobis non licet eſſe tam diſertis.*

Of Communion under one Species.

11. This is not a matter of doctrine; but meer practiſe: The church ſayes not, it is unlawfull to take it in both kinds; but onely that upon reaſons ſufficiently prevailing with her, ſhe thinks fit in the ordinary practiſe it ſhould be ſo adminiſtred: The Governeurs Eccleſiaſticall therefore are to be anſwerable for it.

But to demonſtrate that even thoſe, who in their private opinion think it were better it ſhould be adminiſtred in both kinds, yet ought not upon pretence thereof to break forth into a ſacrilegious ſeparation, I will only recommend theſe few conſiderations to our Engliſh Proteſtants, viz. 1. That there is no explicit com-

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mand in Scripture, that the Sacrament ſhould be communicated under both Species. If they urge the example of our Saviour, and the manner how he adminiſtred it; they know that they themſelves allow authority to the church to alter formes not eſſentiall to the Sacraments; and accordingly practiſe both the form in Baptiſm; and the holy Euchariſt, otherwiſe then they were firſt inſtituted. 2. That it is evident, and no ingenuous Proteſtant will deny it, but that even in the Primitive churches it was an ordinary practiſe in ſeverall occaſions to receive it only in one kind. 3. That not one proof can be ſhewed that the ſick ever received the cup. 4. That notwithſtanding in the opinion of Antiquity, thoſe who received it ſo were believed to have enjoyed the whole benefit and vertue of the Sacrament. 5. That the Greek church, though ſhe gives it ordinarily in publique in both Species, yet neither in private, nor to the ſick, no nor (as it is ſaid) in Lent. Neither doth ſhe make that difference any ground of her ſeparation from the Roman church. 6. That Proteſtants confeſſe, that thoſe who have a naturall antipathy againſt wine, may receive the body alone, and may notwithſtanding aſſure themſelves that they want no fruit or effect of the holy Euchariſt. Upon which grounds, if they would duely conſider what a horrible crime Schiſme is; they would no doubt believe that this were not a ſufficient excuſe for them.

12. The only proof that I will give of the opinion and allowed practiſe of antiquity in this point, ſhall be to ſet down here in Engliſh, the

289. Epistle of S. *Basile*, *ad Cæsariam Patriciam*, a memorable monument of the usage of private communicating of the holy Eucharist, and that only under *one Species* among the antient Christians, His words are these, καὶ τὸ κοινωνεῖν &c. that is, *And truly every day to communicate and participate the holy body and blood of Christ, is a good and profitable thing, seeing he himself hath said in expresse words, He that shall eat my flesh, and drink my blood hath eternall life. Now who does doubt but that daily to participate of life, is no other thing but daily to live? Therefore it is that we our selues do communicate four times every week, to wit, on our Lords day, on the fourth day, on the sixth day, and on the Sabbath day. And moreover upon other dayes, if the memory of any Martyr be celebrated. Now it would be superfluous for me to demonstrate that that custome is not to be condemned, by which Christians were necessitated in the times of persecution, in the absence of the Priest or Ministar, to receive the Communion (privately) with his own hands, since an inveterate practise hath effectually confirmed it. For all those who lived Monastically in the Deserts, where there was no Priest, reserving the Communion in their Cells, received it of themselves. In Alexandria likewise, and in Ægypt, each one of the comuon sort of people, for the most part, hath the Commnnion reserved in his own house. For the Priest having once offered the Sacrifice, and distributed it, he that receives it entire all together, and afterward daily communicates of it, ought to believe that he communicates*

nicates and receives the very same which the Priest gave him. For likewise in the Church it self the Priest delivers a part (of the Sacrifice) and the Communicant receives it, with an entire power to dispose of it, and so with his own hands lifts it to his own mouth. Now it is the very same in power (or vertue) *whether any one shall receive one only portion from the Priest, or many portions together.* Hitherto S. *Basil.*

CHAP. III.

Of Invocation of Saints. Of Veneration of Images. Of Prayers and Offerings for the Dead, and Purgatory. Of Indulgences. And of publike service in the Latin tongue. With what charity and modesty the doctrines of the church are to be examined.

1. CONcerning Invocation of Saints, to shew the opinion of the antient church about it, it may suffice to take notice that for denying the lawfullnesse of it *Vigilantius* was accounted an Heretique, as Dr. *Fulke*, the *Centuriators*, *Osiander*, *&c.* acknowledge out of S. *Hierome*. I am sure S. *Ambrose* sayes in the very language of the *Councell of Trent*, *We ought to pray unto the Angells in our owne behalf, who have been given for guards unto us, we ought to pray unto the Martyrs, whose bodies remaining among us, seem to be as it were a gage and hostage of their protection.* And

Hierom. cont. Vigilant. c. 2. 3. Ful. Resp. ad Pseudo-Cath. Cent. 4. Col. 1240.

S. *Augustine* (in Psal. 85.) in the language of the *Church Litanies*, *All Martyrs intercede for us*, adding, *To the end that they may rejoyce in our behalf who pray for us.* And *Theodoret* (*l.* 8. *de Martyr.*) gives the very sense of the present church in this point, *We do not adore the Saints as Gods, but we pray unto them as divine men, that they would intercede for us.* A Tradition this was of the antient Jewish church also, as those words of *Josephus* witnesse, *The pure souls which hear those that call upon them, obtain in heaven a most holy place.* And the same Tradition was so constant in the *antient Christian Church*, that *Origen* asks; *who doubts but that the Saints do aid us by their prayers.* Add hereto, that the antient *Liturgies* of S. *Basile* &c. have the same prayers to Saints, in the same form as they are found in the Missall and Breviaries at this day: And, that not any Father condemns the practise of it, either as a novelty or superstition, which in all other cases upon all occasions they have done.

Origen in Num. l. 31, *Hom.* 26.

13. To shew the innocence of the church, far from deserving such behaviour from her children, as she ha's found in this regard. Consider first, that all that the church decides in this point is, that they may be pray'd to. 2. That by the church no man is obliged or constrained to pray to them, or to any but to God. 3. That this is onely that they would intercede for us, a thing which we sinners desire at the hands of other sinners greater perhaps then our selves. 4. That (excepting only the Litanies which are ra-

rather ejaculations and wiſhes, then formed prayers; and excepting ſome few Poeticall Hymnes, to which a greater licenſe hath alwayes beene allowed) the Church, both in the *Miſſall* and *Breviary* directs the prayers, which ſhe makes with reipect to Saints, immediately to God himſelf, deſiring him to hearken to the interceſſion which his Saints make for us, and by their miniſtery to aid us. And therefore whereas Proteſtants make their chief difficulty in this matter to be their uncertainty, whether our prayers can arrive to the Saints hearing; though it may be reſolved out of expreſſe Scripture even out of thoſe words, *There is joy in heaven over one ſinner that repents*; yet certainly, when the prayers are directed immediately to God, as the church does, no man will doubt but they may arrive thither. I cannot chuſe but on this occaſion to publiſh the ingenuity of the *Socinians* once more, who deal with Religion as they would do with an Aſtronomicall Hypotheſis, framing and changeing heaven and earth according to their *phænomena*; And therefore they, to take away the trouble of examining either Scripture or Fathers, diſſolve the whole controverſie, with framing a new point of Philoſophy, viz. that ſeparated ſouls have no apprehenſion, nor perception at all, but are indeed as ſenceleſſe as the bodies, contrary to millions of ſtories, which are ſurely not every one falſe, contrary to expreſſe Scripture, *This day ſhalt thou be with me in Paradiſe*, and S. *Pauls* judgement, *Whether it was in the body, or out of the body* (that I was wrap'd into Paradice) *I cannot tell, God knows:*

by which words, though he knew not which of these two wayes it was, yet he gives to understand, that he might have been rap'd in Spirit without the body.

Of Veneration of Images.

3. Concerning Images, we may consider, 1. That they had them in the antient church, *Tertullian* puts it out of all doubt, who makes mention of the *lost sheep* generally graven upon the Chalices: And S. *Ambrose* saith, *That a person appeared to him, which seemed like to S.* Paul, *the features of whose countenance I had learned*, sayes he, *from his picture*. The profession and practise of S. *Paulinus* is so clear in this behalfe, and so confessed by Protestants, that it is lost labour to quote him. 2. No man can deny but that the sight of holy stories in picture, do both more easily represent to weak capacities, and put even the best men in mind of good things, then the reading them in a book. 3. The Councell of Trent *(Sess. 25.)* expressely professeth, that the ground of Catholiques Veneration of them is not that it is believed that there is any divinity or vertue in them, for which they ought to be venerated: So that all occasion of superstition is evidently cut off. 4. That things which have any regard to Religion are to be respected and treated with reverence, this nature teaches, and the Calvinists acknowledge, as I took notice before out of *Monsieur Daillé*. 5. That by reason

Tert. de Pudic. c. 7. *Ambr. de invent. corp. Gerv. & Prot.*

reaſon we have not words enough to expreſſe all our conceptions, nor variety enough of outward actions and poſtures to expreſſe our inward intentions and notions; hence all the trouble and contradiction among Chriſtians in this point hath proceeded. And therefore as the antient Jewes applied the word שחה and the poſture thereby repreſented, viz. *proſtration* both to the ſupreme degree of adoration due only to God, and to the reverence of honorable perſons: So likewiſe the ſecond Councell of Nice, for want of words applying the word προσκυνεῖν (which imports the ſame) to images, therefore it was, that till the miſunderſtanding was cleared, the Weſterne Church in the Councell of *Francford* rejected their deciſion. But thoſe who love Schiſme will needs moſt unjuſtly reaſſume a voluntary miſapprehenſion of the churches intention in this point, which clearly diſtinguiſhes and makes an infinite diſtance betweene the reſpect, which they give to Images, and that which they render to God, and gives little more to Images, then Proteſtants themſelves confeſſe to be due to all holy things pertaining to Religion. The Jewes at this day (the greateſt enemies certainly of Idolatry that ever were) yet will not unfold the volume of their law til after many humble declinations of their bodies, and kiſſings of their hands; neither will any ſober Chriſtian enter into a church (though he do not pray) without uncovering his head, to ſhew that he makes a difference between that place, and an ordinary prophane houſe. The ground of the lawfulneſſe and fitneſſe of theſe outward

expressions is this, because since we cannot chuse but in our minds and thoughts make a a difference betweene holy and prophane objects, it is as fitting to expresse that difference by outward shews. So that if *Catholiques* be to be suspected of *superstition* and *idolatry* in this behalf; certainly the *Calvinists* are much more guilty, for *exhibiting* an outward reverence to the *Bread* and *Wine in their Cene*, seeing they will not allow a *distinction* between the severall respects which Catholiques acknowledge. 6. That the church obligeth no man (*hîc & nunc*) to *exhibit* any *veneration* to *Images*, &c. Only they must not condemne it in those that allow and practise it.

Of Prayers and Offerings for the Dead: and Purgatory.

4. The denyall of this made *Arrius a Heretique*; and besides him I do not find since *Christianity* begun, til the last age, any one single person that denyed or questioned it; never was there found any *Liturgy* without it; nothing so frequent in *Fathers* and *Ecclesiastical histories* as the recommendation of it: In a word I am confident there is not one *doctrine or practise* of *Christianity* delivered with so full unquestionable a *Tradition*. So that a man may as wel make an *Apology* for being a *Christian* or *believing* the Gospells to be the word of God, as for this. The truth is, the more sober and learned sort of *English Protestants* do confesse the *immemorial antiquity of it*; and would the State there suffer them to upbraid the *sacrilegious usurping* of such

infinite

infinite revenewes, as have been *raviſhed* both from the *living* and the *dead* in that *Nation*, there is no doubt, but that practiſe would have yet continued there, for the Engliſh church it ſelf hath decided nothing againſt it, excepting only in conſequence by denying *Purgatory*, which is neceſſarily ſuppoſed in prayer for the dead. Yet I may ſay they do not indeed deny *Purgatory* in the whole *latitude*, as the church ha's *decided it*, which obliges no man to any particular conceits about it, though perhaps received as a certain *Tradition* by many credulous *Catholikes*, as if it could be nothing elſe but a certain ſubterraneous manſion ful of tortures, fire and brimſtone, &c. None of which the church expreſſely acknowledgeth, but only *Purgatorium eſſe; animaſque ibi detentas fidelium ſuffragiis, potiſſimùm verò acceptabili altaris ſacrificio juvari.* i. e. *That there is a Purgatory, and that the ſouls detained there are benefited by the prayers of the faithfull, and eſpecially by the acceptable ſacrifice of the Altar.* (*Councell of Trent Seſſ.* 25.) Yea in the following words, that *Councell* expreſſely commands *Biſhops to take care that neither any uncertain groundleſs or ſubtill diſcourſes of it ſhould be publiſhed to the people in Sermons, but onely what is found delivered by the holy Fathers and ſacred Councells*; which is in ſum, that the ſouls of *Chriſtians*, not dying in a perfect eſtate, remain in a condition which may be eaſed and meliorated by the prayers, *Oblations* and *charity* of the *living*; according to the expreſſe aſſertion of S. *Auguſtine*; *We ought not by any meanes to doubt but that the Dead are helped*

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by the prayers of the holy Church, by the saving sacrifice, and by the Almes which are distributed for their soules, to the end that God may deale with them more mercifully then their sins have deserved: For that is a thing which the church observes, having received it from the Tradition of the Fathers. (Aug. de Verb. Apost. Ser. 32.)

Of Indulgences.

5. That which the church commands to be believed as *Catholique Traditionary doctrine*, touching this matter of Indulgences, is briefely contained in the Bull of *Pius IV.* (relating to the 25. *Session* of the *Councell of Trent*) in these words, *I believe that power of Indulgences hath been given and left in the Church by Jesus Christ; and that the use of them is very healthfull to Christian people.* The ground of which doctrine, according to the position of *Alexander of Hales, Durand, Paludanus*, and others quoted at the end of this discourse, is the practise of that severe discipline and correction, which in the most *primitive times* was exercised against (especially publike and scandalous) sinners, those severe *penitential Canons* then executed, those *painful Exomologeses, prostrations, cilices, weepings, covering themselves with ashes, rigorous fasts, but principally those long abstentions and banishings from the most holy Sacrament*, yea even from entring any further then into the porch of the church, which the primitive zeal imposed upon Delinquents, which are mentioned in the most *antient Ecclesiastical writers*, and most expressly in *Tertullian* and S. *Cyprian*.

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An example of which ſeverity more rigorous then all before mentioned, S. *Paul* hath left us in that cenſure of his upon the inceſtuous *Corinthian*, whom *he delivered over to Satan*, to be *tormented* by *him in the fleſh*, for the *ſaving of his ſoul*, 1 *Cor.* 5. which cenſure he calls by a general word Ἐπιτιμία ὑπὸ τῶν πλειόνων. i.e. *an objurgation by* (or, before) *many*, 2 *Cor.* 2. 6. from whence eccleſiaſticall cenſures were called in the 7. & 8. General Councels Ἐπιτιμία. Notwithſtanding to ſhew that Eccleſiaſticall Governors ought to mix *Chriſtian charity* and meekneſſe with *their ſeverity*, eſpecially when they ſee great ſigns of compunction and amendment in the Penitents, the ſame Apoſtle hath left an example likewiſe of Indulgence and favour to the ſame perſon, which he expreſſeth by the two verbs χαρίσασθαι and παρακαλέσαι, i.e. *graciouſly to ſpare, and to comfort*. In conformity to which rule, the *Primitive Churches*, as upon occaſion they uſed great *ſeverity*, ſo likewiſe great *benignity* alſo to *Penitents*, which S. *Cyprian* calls the *giving of Peace*.

6. But in ſucceeding times zeal and fervor of devotion growing cold, and generally *Chriſtians* not being able to ſupport ſo great a rigor, the church in wiſdome thought fit to qualifie both the ſeverity of penalties impoſed, to ſhorten the times of *abſtention* from the holy *Euchariſt*, and to grant remiſſion and Indulgence, eſpecially *in Articulo mortis* generally unto all Penitents: *hence* came it that the *interceſſions of Confeſſors and Martyrs* in behalf of *Delinquents* were admitted by the *Biſhops*, as we read frequently in S. *Cyprian*: hence the two favourable *Canons* of

Indulgence

Indulgence (*viz.* the 10. and 12.) of the first *Councell of Nice.*

7. In these last and most wicked times, wherein the antient Ecclesiasticall Discipline is almost wholly lost, not through any fault of the church, (which enjoynes all Priests to have before their eyes the antient penitentiall Canons, and by them to regulate their penances) but through the generall overflowing of coldnesse in devotion, prophanenesse, and impatience of suffering, and likewise through the impudence, covetousnesse, and partiality of Priests: no man can yet deny, but that as the power of inflicting censures remains in the church, so likewise doth the power of *Indulgences.*

8. Concerning which *Indulgences*, all *Catholiques* do unanimously agree to these two points. 1. *That they are profitable*: and 2. That *the Church hath power to grant them, according to the Decision of the Councell of Trent.* But as for the extent of the vertue of Indulgences, and as touching the *conditions* required to the receiving them fruitfully, *Catholike Divines* are *divided* in their *opinions.* For 1. concerning the *extent of their vertue, Bellarmine* (*l.* 1 *de Indulg. c.* 7.) sets down this as an opinion maintained by Catholiques, viz. *That Indulgences are no other then relaxations of Penalties enjoyned by Confessarii, or which ought to have been enjoyned according to the Canons.* Which *opinion*, saith he, is maintained by *grave Authors, Alexander of Hales, sum. Theolog. p.* 4. *q.* 23. *memb.* 2. *Durand and Paludanus, Pope Adrian* 6. *in* 4. *Sent. q. de Indulg.* And likewise *by Soto the Dominican,*

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and *Card. Cajetan*, both which teach, *that Indulgences are never granted but for Penalties injoyned.* Now both these were appointed by the church to maintain the *Doctrine* concerning *Indulgences* against the late *Heretiques.* Likewise *Maldonate* the learned Jesuite (in his book *de Sacram. c. 2. de Indulg. q. 1. 2. p.*) saith, that the *opinion, That Indulgences are only relaxations of the Penalty either enjoyned in the Sacrament of Penance, or ordained by Ecclesiasticall Law, seems to him to be the most true opinion, because it is held by good Authors, and seemes to be demonstrated by unanswerable arguments.* And in pursuance hereof the same Author produceth eleven reasons; the substance of the three first of which, is this, *Because we ought to believe, that the Indulgences now in use in the church, are the same that were antiently practised, as the Councell of Trent expressely sayes:* Now, saith he, *we find no other Indulgences in the antient church and Councells, but such as we have mentioned.* Again, *It was the custome of the church to add this Particle to the Indulgences given, De Poœnitentiis injunctis; since therefore,* saith he, *the church hath so warily expressed her self, it would be temerarious to interpret her meaning otherwise.* The same doctrine is strongly maintained likewise by *Estius* in 4. *Sent. dist.* 20. §. 10.

9. In the next place, concerning the *conditions* required to receive benefit by Indulgences, all Catholiques agree that these three are necessary. 1. *Authority in him that grants them.* 2. *A just reason for the granting them.* 3. *Due dis-*

dispositions in the party receiving them. Now for this last point, *Card. Cajetan* (as he is quoted by *Bellarmine l.* 1. *de Indulg. c.* 12.) maintains, *That besides the conditions of being in the state of Grace, and of accomplishing the actions ordained for the gaining of Indulgences, there is a third condition necessary to him that would receive fruit by them, which is, that he have a will to satisfie God by his own labours, as much as he can; and that Indulgences are of no profit to those who will not satisfie for themselves when they can.* From whence he concludes, *That in such an infinite number of persons that visit the churches in the times of the solemn Stations, and the like Indulgences, there are but very few that reap the profit of them indeed.* This *opinion*, saith *Bellarmine*, *is profitable and pious, though perhaps it is not true.* But since Card *Bellarmine*, the learned *Estius Chancellor of Doway*, professes his belief, that this *opinion* is not only *profitable and pious, but very true.* See his Comment. in 2. Ep. ad Cor. cap. 2. v. 11. as likewise in 4. Sent. dist. 20. Sect. 10. The like is strongly maintained by *Comitolus a learned Jesuit*, in Resp. Moral. *q.* 36. who confirmes his opinion by the *testimonies* of *Antisiodorensis*, *Henricus à Gandavo*, *Adrian VI. Boniface VIII. Sylvester*, *&c.*

Now the aforesaid Authors, who teach that *Indulgences* are onely relaxations from Penances enjoyned, *vel ab homine, vel à Canone*, do not therefore believe that they are satisfactions only to the Church, and not to God; for *Maldonate* expressly declares the contrary

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in theſe words, in the forecited place, *Cùm injungitur pœnitentia ab Eccleſia, &c. when the Church enjoynes any Penance, ſhe enjoynes it not only to the end that by ſuch a Penance we ſhould ſatisfie the Church, but God alſo. Now the Indulgence is anſwerable unto the Penance enjoyned, and by conſequence it is granted us, not onely to the end that this penalty ſhould be remitted us before the Tribunall of the Church, but before Gods Tribunall likewiſe.* And from thence he concludes, that though *Indulgences* do regard directly onely Penances, which are enjoyned to be accompliſhed in this world, notwithſtanding they do conſequently deliver from the paines of Purgatory likewiſe. *For (* ſaith he*) ſince God does not puniſh the ſame fault twice, and ſince the penalty which men pay in Purgatory, is the ſame with that which they ought to have paid in this world, if the Church, by the means of Indulgences, does remit the penalty, which in this life is due to the Juſtice of God, it follows, that ſhe remits likewiſe that which ſhall be due in Purgatory, that is to ſay, that which thoſe living perſons, to whom ſuch Indulgences are granted, ought otherwiſe to ſuffer in Purgatory.* Now whether this *Doctrine* deſerve a *ſeparation*, let all reaſonable, moderate Chriſtians judge.

Of Publique ſervice in the Latin tongue.

8. This is a matter which concerns only the outward order and *decorum* of the church, an where-

whereof Ecclesiasticall Governours are only to be judges and disposers, so that if there be any excesse or inconvenience, they only are answerable before Almighty God, particular persons are not at all concerned in it. Indeed if the Church had appointed her service in the Latin tongue on purpose that the people should not understand it: Or if she had decreed that it was a thing unlawfull that any body should praise God with the understanding, but onely Priests, and Bishops, and learned men, Protestants might have some pretence for their clamors in this regard. But 1. since the Church found her *Liturgies* in the same tongue through all the Westerne world from the beginning of *Christianity*. 2. Since no example can be found in any antient churches, *Jewish* or *Christian*, Eastern or Westerne, that the languages of Publique Service have beene altered, though those of the Countryes have beene; insomuch as in our Saviours time the Jewish Devotions were performed in Hebrew, when the people only understood the Syrian tongue; so the *Cophites*, so the *Æthiopians*, and so the *Jewes* to this day. 3. Since it is apparently, both of great comelinesse and benefit, that there should be an uniformity in Gods publike worship, so as that whersoever a Christian travels, he may as well joyne himself with other Christians in the service of God, as when he staid at home. 4. Since particularly for the Masse, the greatest part of it from all *Antiquity* was performed in a low voice by the Bishop or Priest, the people neither hearing, nor in the antient Church seeing him, by reason

of

of a vail or curtain, which was drawn between the Altar & the people, excepting only at some certain peculiar times, as at the Elevation, &c. 5. Since the church permits the translating and publishing of her *Liturgies*, since she commands the Priests to explain and inculcate unto the people the meaning of all mysteries; and since she furnishes even the most ignorant persons with devotions suitable to their capacities, and far more beneficiall to them then the hearing the Psalms and other parts of Scripture read, so difficult and abstruse, that even the most learned must confesse their inability to comprehend them. Lastly, since an indiscreet promiscuous exposing of Scriptures hath beene the occasions of so many inconveniences, a better though sadder proof whereof cannot be given then in the present state of *England*, where every one reading Scripture, and all visible authority of interpreting it (so as to oblige others to receive such *interpretations*) being *disclaimed*, every one of those *infinite* numbers of Sects believe that they find in Scripture sufficient warrant for all such horrible seditions and murders as have lately been committed there: Therefore the Catholique church hath esteemed it a thing befitting her wisdome to continue an *uniformity* in her publike worship received from our Fathers, and her care and charity to appoint respectively to every *condition* and state of *Christians* their proper allowance and *dimensum* of spirituall food, and to imitate our Saviour, who would not reveale even to his Apostles themselves all the mysteries of the Kingdome of God, during the times of their infirmity, when *they were not able to bear them.*

9. These

9. These being the *principall points* of controversie between Catholiques and Protestants, I judged fit to signifie how (when I considered what the church had declared to be her sense of them, separating them from *private opinions*, to which no man is obliged) they appeared so reasonable, and so consonant to *antiquity*, that if I should have continued in a separation from her for their cause, I must at the same time have professed to have renounced all interest in the most glorious Saints and Martyrs that ever the church enjoyed. And if it were Gods good pleasure that all other Protestants, lovers of unity, would think fit not to judge of the Catholike church by the character given of her by Calvinist Controvertists, who lay to her charge whatsoever imprudent or erroneous positions they find in any particular Catholike author, insomuch as I am confident not one objection among twenty in their writings proceeds directly against the church, but that, if they would be perswaded to hear her testifying of her self in her publike doctrine, they would find that they have been cousened into the guilt of this *pernicious exterminating crime of Schisme*, by the passions and interests of men, enemies to peace and *Christian charity*, and that they have been enemies to Gods church for telling them the truth, that perhaps themselves believed in the sense and latitude that she proposeth it. Lastly, if they would but think the judgement of their own *Bucer* (*in Mat. c. 24.*) worthy to be hearkned to, who tells them, *Nihil esse damnandum quod ullâ ratione bonum esse queat.* i. e. *That nothing is to be condemned* (especially in the church,

Church the Spouse of Christ, and *Mother* of us all) *that by any way* (or in any sense, or respect) *can be good*, they would think themselves obliged to consider the doctrines of the church with all possible caution, modesty, humility, and charitable construction, and not ruine their souls by forsaking her Communion, till they found that *charity* her self, *which covers a multitude of sins*, could not excuse her, that is, till they found that *notwithstanding the promises of Christ, the gates of hell had actually prevailed against her.*

CHAP. IV.

The Holinesse taught and practised in the Catholique Church a great motive to embrace the Doctrines. The Authors former exceptions against certaine practises ascribed to the Church, with their answers. Of the Carthusians. Of Mysticall Theology, &c,

1. I Will now discharge the promise which I made in the XVII. *chap.* of the first Section, which was to give a narration what effect the eminent rules of holinesse and true solid devotion, which contrary to my expectation, I found in the Catholike Church, had upon me, and that not onely to incline my will to love them, and desire the practise of them, but to dispose

pose my understanding also to be more docible, and more easily perswaded of the truth of speculative points, which were professed in a Church so enriched, and by persons whose whole employment was to love, serve, glorifie, and admire the goodnesse, wisdome, and all other perfections of Almighty God, to meditate day and night upon the holy Mysteries of our Salvation, and to mortifie all manner of vice, passions, and lusts, farre more intrinsecally, spiritually, and perfectly, then any thing that I had seen or read before could give me a notion of. I hope I need not be ashamed to professe this, and however I will not forbeare to publish mine own shame, by professing, that the life and Councells of S. *Charles Borromée*, and the truly *Christian spirit* of *humility* and *meeknesse shining in* the *writings* of *Monsieur Sales*, *Bishop of Geneva*, gave more satisfactory answers to all the objections of Protestants, then any I had hitherto found in all the volumes of those famous *Cardinalls*, *Baronius*, *Bellarmin*, and *Perron*, or at least that the former gave a *point* and a *piercing vertue* to the discourses of the later, which in former times I had often and without much effect perused.

§ 2. That way of satisfying doubts and controversies was the stranger to me, because it came directly contrary to my expectation; for I must professe I had in former times a far stronger aversion from the *Catholike Church*, considered by me as an enemy to Holinesse, then as an enemy to truth. I had observed, 1. In generall, that most of the points in Contro-

controverſie betweene Catholiques and Proteſtants were ſuch as contributed either to *avarice* or *ambition*. 2. I ſaw that *rich men, (to whom our Saviour ſaid it was impoſſible that they ſhould enter into the Kingdome of heaven)* were the eaſilieſt admitted of all others by the *proſtitution* of pardons and Indulgences. 3. I ſaw that many Caſuiſts had handled the ſins of great men, Uſury and Simony, ſo tenderly and favourably, allowing ſo many *qualifications*, that it was become almoſt impoſſible to deprehend them. 4. I ſaw the *antient diſcipline* of the church almoſt quite vaniſhed; and abſolution given upon a ſmall penance for ſuch ſins (adultery, blaſphemy, and that *moſt horrible and abeiſticall gallantry of Duelling*) which the antient church would ſcarce have pardoned after ten years macerating of the body and ſoule with *faſtings*, *weepings*, and yet greater *auſterities*, and for which ſhe would not have received to peace the perſons guilty by recidivation, by admitting them to the Communion, no not in *Articulo mortis*. See the annotation of *Petavius* upon S. *Epiphanius*, *ad Hæreſ.* 59.) 5. I ſaw (me thought) that *abſolutions* were given as of courſe; and that perſons, though habitually addicted to mortall ſins, yet upon an outward profeſſion of ſorrow expected and challenged pardon and admiſſion to the bleſſed Sacrament, and all this *toties quoties*. 6. I ſaw that *attrition* i.e. ſorrow for ſin, meerly out of fear of being damned, with the Sacrament, was counted a ſufficient qualification to remiſſion of ſins, whereby in my *opinion*, *charity* it ſelf became unneceſſary: Such prejudices as theſe was I poſſeſſed with-

withall, all which I imputed to the church her self; insomuch as though I suspected that my understanding might be over-reached by subtill Disputants to excuse the errours, which I believed to be in the Roman church, yet I was resolved that it was impossible my will should be seduced so far as to approve such enormous practises.

3. Now the occasion and manner how I came to be satisfied of the *eminent sanctity* taught and practised in the Catholique Church, and concerning those practises, not that they were excuseable, but that they were not to be imputed to the church (which was most innocent of them) was as follows. It hap'ned not long after my arrivall at *Paris*, that my curiosity led me among other places to visit the Monastery of the Carthusians, whom we deprehended in their ordinary employment of prayers, and in the place of their almost continuall residence, the church: A sight that was, which made a strange impression upon my mind, being at that time also in some unquietnesse, by reason of certaine scruples already entertained concerning *Religion*. For there I saw persons so utterly secluded from the world, that they never visited other men, and rarely and with unwillingnesse admit other mens visits, yea excepting a few houres weekly, renounced the conversation and sight of one another, but only in the church, where their conversation was only with God: Persons so mortified in their looks, so immoveable in their postures, with countenances so intent upon their present devotions, as if they onely lived with their rationall faculties, and so far from

observing

obſerving, that they were obſerved by others, that truly I believe they knew it not: perſons (as after enquiry I was informed) that through the whole courſe of their lives practiſe a ſtrict abſtinence, and for a greater part, a rigorous faſt; perſons that every day allow neer eight houres to vocall prayers, and laborious ſinging in the church, and almoſt all the hours beſides in their private cells to *meditation* and *contemplation*: perſons that no *incommodity* of weather hinders from *their midnight watches*, and devotions in the church for ſeverall hours together; perſons, whoſe inſeparable cloathing is *hair-cloth*, and whoſe other more *private mortifications* and *auſterities* they do moſt *ſollicitouſly* conceal from the world, and account it of all other the moſt rude *mortification*, if they ſhould come to be diſcovered: perſons, who are ſo far from deſiring the eſteem of the world, that they never would publiſh any *miracles done in their ſolitude*, nor ſeek the *canonization* of any of *their Saints*, no not their *Founder* S. *Bruno* himſelf: perſons who notwithſtanding all theſe *auſterities*, expreſſe *in their converſation* the greateſt repoſe, and contentment, and chearfulneſſe of *mind imagineable*, the greateſt compaſſion toward others, that would ſeem to compaſſionate them, and proteſtations, that if there were no happineſſe to be expected in another world, yet that the *inward raviſhings* of ſoule, the *ſpirituall embraces*, which *their cœleſtiall Bridegroom affords them many times*, deſerve to be purchaſed with far greater worldly loſſes, and with far greater *auſterities*, then any that they have or can ſuffer. Laſtly, perſons whoſe

order ha's continued now without interruption for about six hundred years, without the least scandall, without the least need of Reformation, growing the more perfect according to the declination of the rest of mankind, as if God intended it, in an especiall manner, to be the defence and security, *the chariots and horses of Israel: An order* whose encrease of revenews are perceived not by themselves, but the poor only, who are accordingly more amply and frequently sustained; insomuch, as that which ha's been the corruption of other orders, is the purifier and refiner of this; and I may add this observation with respect to *England*, *an order* that Almighty God did principally chuse, by which to condemn Schisme at it's first entrance there, viz. by suffering them, that is, piety and innocence it self, to be the first victimes and sacrifices offered to it.

4. I must confesse, that as I could not consider these things without astonishment and admiration, so I could not free my self from some degree of envy and indignation, that I could not find any thing in any of our Churches to oppose to such a spectacle: I was willing enough to suspect that there might be some mixture of a secret hypocrisie, and pride, and ostentation, even in such renouncings of pride and ostentation: But then I confuted my own suspition by this most sure observation, that Almighty God did not usually of all other vices suffer hypocrisie even in a single person to be long undiscovered, much less in a whole order, and for six hundred years together. Therefore I began to discourse thus within my self; Is it possible

'poſſible if the Roman church be ſo deeply guil-
'ty, and ſo intolerably depraved, as I have hi-
'therto believed, that Almighty God ſhould
'ſuffer ſuch ſervants of his to lye in thoſe dregs
'and pollutions, expoſed to *eternall perdition*
'ſo many years together? Ha's their continuall
'*meditation* been in the *holy Scriptures*, and
'yet never one beam of *divine light* be ſent
'from heaven to *irradiate* any of *their under-*
'*ſtandings*, and to convince them, that their
'whole *Religion* is apparently contradictory
'to the ſame *Scriptures*? Is it likely, that if the
'Faith of the Church was of neceſſity to be
'changed, and the practiſes to be reformed,
'that God ſhould make choice of ſuch *Apoſtles*
'as a *debauched, perjured, ſacrilegious, Apoſtate*
'*Monk of Germany*; or a *ſeditious, uncharita-*
'*ble, malicious Picard*, or a *furious Gladia-*
'*tour of Switzerland*, and in the mean time
'leave ſuch perſons enflamed with his love, ſtill
'lying *in their deadly ignorances and impie-*
'*ties*, never ſuffering one of that order to be
'converted, yea leaving *Hereſie* more confirm-
'ed in them now, then ever before that ſuch a
'pretended new *Evangelicall light* diſcovered
'it ſelf?

5. Some time I ſpent in ſuch meditations, which I could neither hinder nor ſatisfie my ſelf in; yet becauſe it ſeemed dangerous to me to build reſolutions upon the manner and method of Gods Providence, which is inſcrutable; therefore I thought it as neceſſary for me to examine (not the outward ſhewes, but) *the Rules of Holineſſe* practiſed in the Romane church, as the doctrines therein profeſſed; for

if the former appeared to be according to the *Spirit of Christ*, they would strongly argue for the truth of the later. Having this designe, I provided my self of the best *Methods of Devotion and Spirituality* that I could meet with, and upon all occasions I made conversation with such *Religious persons*, as were in *opinion* eminent for a *spirituall life*. The successe whereof was strange and incredible: For whereas I had alwayes been of *opinion*, that that which in the Roman church was called *mysticall Theology*, was, if compar'd with the *ordinary Practicall Divinity*, as I took the *Morall Philosophy of the Platonists* to have been, compared with that of other *Philosophers*, viz. the same *ordinary doctrines* and precepts of vertue, but only cloathed in abstruse, *sublime*, and *Metaphoricall termes*, rendring the professors thereof not more vertuous then other men, but more *phantasticall* and *self-conceited*: But I found that the notion I had of it had no affinity with the thing it self; *Mysticall Theology* being nothing else in generall, but certain Rules, by the practise whereof a vertuous *Christian* might attain to a *neerer*, a more *familiar*, and beyond all expression comfortable conversation with God, by arriving unto, not only a belief, but also an experimentall knowledge and perception of his *divine presence*, after an inexpressible manner in the soul; wherein he is taught first to purge himself of all *pollutions* of sin and worldly lusts, to possesse himself of all *Christian vertues*, and by such meanes to prepare himself for an union with the heavenly Majesty; the generall instrument of all these bles-

blessings being a constant exercise of *Mentall Prayer*, that is, meditating with the understanding upon heavenly mysteries, but especially inward *ejaculations*, *aspirations*, and *immediate* acts of the *will*, *loving*, *praising*, *adoring*, and perfectly resigning it selfe to the most perfect will of God, by which in time there is made a perfect denudation, mortification, and annihilation of a mans own private will, and a suffering ones self to be *inacted* and moved immediately by Almighty God, and at last a contemplation of the *divine essence* without any *medium*, without all help of grosser *imaginary forms*, an absorption of all operations (called by them *a divine idleness*) whereby the soul reposeth securely, and with unspeakable pleasure in the bosome of her heavenly Bridegroom. I speak not now of strange effects, outward and respecting the body, as *Elevations*, *Extasies*, *&c.* which though admired at by others, yet are neglected, and even pray'd against by spirituall persons themselves.

6. Now to prove that these are neither dreams of ignorant souls, nor sublime extravagances of soaring *spirits*, we may consider that. 1. The greatest understandings that many of the last ages have brought forth (as S. *Bernard*, S. *Thomas Aquinas*, S. *Bonaventure*, and *I. Pitus Count of Mirandula &c.*) have all written uniformly upon the same subject, and have shewed clearly, that what they wrote was not meer speculation, but comprehended, practised, and felt by them. 2. That even the meanest capacities have arrived to the perfection of contemplation, as S. *Isidore* a plain husband-man

in Spain, S. *Teresa*, S. *Catherine of Siena*, and of *Genoa*, (silly ignorant women) & that unparallel'd young *Heremite*, *Gregorio Lopez*. Insomuch as whosoever shal with a true resignation & pure intention enter into this *life of the Spirit*, though his understanding be not able to give him entertainment for meditation, yea though he be not able to help himself with reading others, yet if, being informed of the necessary points of Catholike Faith, he humbly & constantly move his wil to frame cordially acts of love and resignation, &c. to God, even such a man or woman shall not fail to arrive, it may be, to a higher degree of union, then the most learned and skilfull Doctors, even to that perfection of which S. *Paul* speaks, *Crucifigor cum Christo: & vivo, jam non ego, sed vivit in me Christus.* i.e. *I am crucified with Christ: and I live, yet not I, but Christ liveth in me.* 3. To the end to be secure of delusions it is observeable, that whereas in other Sects there are certain *counterfeitings* of such a *mysticall familiarity* with God, joyned with strange motions and effects, as among the *Anabaptists*, *Familists*, *Quakers*, *Ranters*, &c. (strange examples whereof (in the last age) we may read in *Florimundus Remundus*, yet now daily out-done by those Sects in England, as at *Malton* in Yorkshire, *London*, and other places, where they abound) yet such *illuminations* discover their black Author, in that the persons are far from being cleansed of their carnall lusts, pride, malice, &c. and the design appeares commonly to be the troubling the world with some new pretended Revelation and Reformation &c.

Whereas

Whereas among ſpirituall perſons in the *Catholique Church*, the inſeparable qualification for contemplation is a deep humility, a moſt tender charity and love of Catholique unity. 4. Leſt a ſuſpition ſhould ariſe that this myſticall Theology and doctrine of contemplation ſhould be an *invention* of *Religious Orders* to magnifie themſelves in the worlds *opinion*, as having means to a neerer approach to Almighty God, then the reſt of the world: We may conſider both that the ſame rules for ſubſtance are found in the *writings* of the antient Fathers, as *S. Dyoniſius Areopagita*, S, *Auguſtine*, S. *Baſil*, *Joannes*, *Caſſianus*, S. *Hierome*, *&c.* and that even thoſe moſt active Fathers and Biſhops of the church have notwithſtanding attained to a great perfection of contemplation; yea that in this laſt age there have not appeared any more perfect therein, then thoſe two famous Biſhops, viz. *B. Francis de Sales*, *Biſhop of Geneva*, and *S. Charles Barromée*, that moſt unwearied ſollicitous Arch-Biſhop of *Milan* and Cardinal, and *Antonio de Roias* a Spaniſh ſecular Prieſt: Though withall it cannot be denyed, but that a retreat and diſengagement from the world, ſolitude, ſilence, and other *auſterities* be very powerfull and effectuall diſpoſitions thereto. But concerning Myſticall Theology I ſhall refer thoſe that deſire further information, to the writings of *Thaulerus*, *Harphius*, *Ruſbrochius*, *the Biſhop of Geneva*, *S. Tereſa*, and many others: Particularly the ſeverall *Treatiſes*, as yet *Manuſcripts*, of that late *very ſublime contemplative*, *F. Auguſtine Baker*, *a Monke of our Engliſh Congregation of the Holy Order of*

S. BENET; The yet imperfect sum of whose methodicall instructions concerning *Internall Prayer*, having happily met withall at *Rome*, I found my self pressed to hasten my reconcilement to the Church, because I thirsted to become capable of practising those heavenly instructions. And afterward in *France*, but especially in my passage through *Cambray*, having seen many more of the same Authors writings, the *Spirit* of which did eminently shew it selfe in the lives of those excellently devout and perfectly *religious Benedictine Dames* there; and being by them informed (which within a few dayes mine own eyes assured me of) that the same doctrine was received and practised by their *Fathers at Doway*. I presently, contrary to all my former resolutions, to dispose my selfe only among strangers in a *religious life*, determined to fix my self at *Doway*. I forbore in the former *Impression* to mention this Author among the rest, because I thought his books were confin'd to *Cambray*, where they were written, or to his *own Convent at Dowry*: But being since assured, that they were largely dispersed, even among the secular Clergy; I could not without ingratitude now omit his name, and I hope that e're long a ful account of his *spiritual instructions* concerning the *severall Degrees of Internall Prayer*, shal be happily communicated to the world, methodically digested, & authoritatively published, to the glory of God, & great advancement of devout souls in his divine love.

7. For my present purpose it will suffice that by that short enquiry I made, I satisfied my self, that in no other Congregation, but the Ca-

Catholique Church only, were to be found either rules in writing, or living directors for a true ſpirituall life in any compariſon approaching to thoſe before named. Inſomuch as I have often wondred why *Proteſtants* would not at leaſt borrow and tranſcribe ſuch writings for their own uſe and practiſe; and all that I could ſay for anſwer to my ſelf was. 1. That according to that ſaying of the Fathers, *Spiritus ſanctus non eſt extra Eccleſiam.* i. e. *The Holy Spirit reſides not any where out of the Church*, that is, diſperſes not his extraordinary favours, and ſublimer gifts any where elſe. 2. Becauſe Proteſtant Religion, &c. renouncing all Evangelicall Counſells of perfection, as voluntary poverty, chaſtity &c. and their avarice having ſwallowed all the revenews, which nouriſhed men in a ſolitary life of meditation and contemplation, they both want ſuch effectuall helps thereto, and dare not for fear of being cenſured as half-Catholiques, commend or practiſe the means proper and conducing to it, inſomuch as the very name of *Contemplation* is unknown among them, I mean in the myſticall ſenſe: for all that is underſtood among them in their Treatiſes of devotion by that word, is only the deſcanting upon any myſtery of divinity, or paſſage of Scripture.

8. Finding therefore not only beyond, but contrary to my expectation, ſuch a treaſure in the Catholique Church as true Devotion, an union with, and participation of the Divine Nature, and the means to purchaſe this treaſure being ſo obvious there, and ſo unknown all the world over beſides; could I do leſſe then ſay,

Quis dabit mihi pennas ſicut Columba? Who will give me wings like a dove, that I may fly into the wilderneſſe, retired out of the world, *and be at reſt?* that wilderneſſe into which God ha's promiſed that he will bring his choſen ones, in which *loquetur ad cor eorum*, i. e. He will communicate himſelf familiarly unto them: I do freely confeſſe my partiality, I could not chuſe but wiſh that truth might appear to me to be the companion of Holineſſe, and that that church which could give ſuch admirable directions to love God, might not deceive us when ſhe would inſtruct us to know him. In a word, I was the eaſilier perſwaded to believe and ſubmit to the churches authority, becauſe thereby I was ſure to evacuate pride, and an eſteem of mine own ſufficiency to be mine own directour, and by conſequence to exerciſe at leaſt an act of humility and obedience, if not of faith.

9. As for the prejudices and accuſations before mentioned, which I once imputed to the *Catholike Church*, the clearing of them is not at all difficult; for as for the firſt, the whole force of it lyes in this, that Chriſt is accuſed to have taken care both for the ſubſiſtence and honour of his ſervants and Miniſters; a fault that no ſect can forgive, as if they intended to be revenged upon their ſeducing Miniſters, by expoſing them to beggery and diſhonor. But this was never the diſpoſition of Catholiques, they have alwayes willingly afforded this double honour to the Clergy, and yet never any Church upon earth laid ſo heavy cenſures upon avarice, Uſury and Simony, as the Catholique Church hath done. Concerning the 2. the proſtitution

sitution of Indulgences and Pardons is in formall words condemned by the Councell of Trent: So that it is not the Church, which opens Paradice so freely to rich men, but only particular avaricious Priests, who I fear do by such vain promises shut it both against themselves, and such customers. To the 3. the imputation onely concernes two or three private Casuists, so far from being justified by the church, that the Pope hath expressely censured and condemned them. Concerning the 4. I fear indeed the scandall of prostituting absolutions for the greatest crimes upon ridiculous penances is but too common; but yet without any fault of the church; yea we may reasonably judge of the mind of the *Councell of Trent* in that respect, by the zealous practises of S. *Charls Barromée* (then whom no man had a greater influence upon that Councell) who *immediatly* after its *dissolution* spent himself wholly in endeavouring to restore the *antient discipline*, as far as this wicked age could bear it, according to the mind of that Councell. For the 5. as the rest, it only reflects upon particular persons, and touches not the church at all. The like may be said of the last, which speaks of *Attrition*, and the *sufficiency thereof with the Sacrament of Penance to qualifie a person guilty of sin for Remission*: Upon better enquiry I found that all *Catholique Authors*, though they assent to that doctrine in grosse, yet they do not all agree in their explication of the *notion* of *Attrition*. For in direct opposition to my pre-conceived prejudice, I find, that (not to speak of *Jansenius* and his followers, who professe to embrace

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S. *Augustines Doctrine* therein) the learned *Estius* and *Sylvius* (the former in *l.4. sentent. dist. 16. 9.* and the latter in *suppl. D. Tho. ad 3. p. a. 1. q. 1.*) do thus expresse themselves, that there are foure acceptions of the word *Attrition*, according to *four Motives* unto sorrow for sin. 1. Out of meer naturall and humane motives, as losse of goods, fame, health, &c. 2. Out of fear of hell, and not at all the love of God. 3. For the offence indeed committed against God, but yet this out of an in-efficacious, suspended, and meer optative will. Now none of these three, say they, are sufficient, even with the Sacrament, to qualifie a sinner for the remission of his sins: But only the fourth, which is indeed *essentially Contrition*, but an imperfect one, according to the expression of the *Councell of Trent*, being a *Grief for sin*, because God is offended, joyn'd with an absolute purpose no more to offend him, and proceeding from a will to please him, as deserving to be loved above all things, though this will be as yet feeble, remisse, and imperfect. This they say is the lowest qualification that with the Sacrament can suffice to remission of sins. And this they resolutely contend to be the *sense of the Councell of Trent*; grounding themselves upon this, to their seeming firm foundation, viz. *That it is against Scriptures, and the Doctrine of the antient Church, to say, that a man without any degree of true charity can be capable of the remission of his sins, or the favour of God.* But very many dissent from the rigour of this their explication. That which the Council [illegible] (Sess. 14. ca. 4.) con-

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cerning this point, is, *That Attrition* (call'd there *imperfect Contrition*) *excluding a will of ſinning, and joyn'd with a hope of pardon, but ariſing from a conſideration of the filthineſſe of ſin, and fear of puniſhment for it, although without the Sacrament of Penance it cannot of it ſelfe bring a ſinner to juſtification, yet it diſpoſes him to the obteining the Grace of God in that Sacrament: And that it does not* (as *Calvin* affirmes) *make a man a hypocrite, or more a ſinner then before; but on the contrary, that it is a gift of God, and an impulſe of the holy Spirit not yet inhabiting in man, but only moving him, by whic a penitent being helped, doth prepare unto himſelfe a way unto righteouſneſs.* Then which what could be ſpoken more moderately, canteloufly, and piouſly? To conclude this argument, Scandalls there will and muſt be in the church to the end of the world, as our Saviour foretold; and withall, as he foretold a grievous woe to the authors of them; and a bleſſing proportionable to thoſe that would not be ſcandalized, that is, that neither would joyne in heart to conſent to ſuch ſcandalls, nor out of hatred of them to uſurp the Angells office (who only are deputed to ſeparate and pluck up all ſcandalls at the end of the world) or to rent the myſticall body of Chriſt.

CHAP.

CHAP. V.

The Conclusion: wherein the imputation of inconstancy charged upon the Author, is answered: as likewise of forsaking a Religion, because it was persecuted.

1. BEfore I wholly take off my pen from this paper, I will, though not without some indignation and grief, answer two imputations which have been charged upon me since my declaring my self a Catholique; the first of which is inconstancy: That which raises these passions in me, in regard of this, is only my respect and charity to the authors of such an imputation, which I fear proceeds from a poysonous root of bitterneſſe, I mean a contempt of Religion in generall: They that would not account it a fault for a man that had found out a new mystery or trade of thriving, to embrace that, and forsake another in which he had spent the whole former part of his life: They that would not impute this as a fault to a man to renounce one sect of Philosophy, and to embrace another, either for the greater probability of it, or even the gracefulneſſe of being new, or a Paradox: Yea they that would impute it as a folly and morosity, if a man did not conform himself to any fashionable novelty in cloaths, or language, or opinion: Such men as these, who think that profit, or fancy, or vanity may excuse inconstancy, and make it commendable; esteem

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it a vice only, when conſcience and the glory of God, and eternity is in queſtion. Religion is the only thing that muſt be left to the hazard, whether good or bad it muſt not be changed, and it is diſhonorable for a man that is in the way to hell to avoid it, or to accept of heaven, unleſſe he was born with a right to it. So that the Jews, who, to keep themſelves to their old *Rabbins*; and the Pagans, who, to maintaine their old even in their own *opinion ridiculous Idols*, rejected *our Saviour*, ſhall in ſuch mens *opinions* deſerve the commendation of conſtancy, and the Apoſtles for hearkning to him, *who only had the words of eternall life*, ſhall not eſcape their cenſure. For my part I profeſſe, though I had not believed the Fathers, who with one mouth proteſt that Schiſme and Hereſie are moſt mortall and almoſt unpardonable ſins; if I had only eſteemed them as leſſe good to my ſoul, I would have done that right to my reaſon, as both to have rejected them, and to profeſſe likewiſe the rejecting them. The Apoſtle commands us to *try all things*, and thus far I ſuppoſe that ſuch objectors, if it were only for *curioſities* ſake, would agree with him; but he adds further, *hold faſt that which is good*: but here they would leave him, and ſay, Hold faſt that which you held before, whether it be good or bad, let your reaſon judge of good things, but withall let it reject even the beſt, rather then be unconſtant. Indeed if by being a Catholique I had relinquiſhed any good thing whereof I was poſſeſſed being a Proteſtant; if my fidelity to temporall Superiours, my love to my Countrey and friends, &c. were not even encreaſed

creased by this change, I should blush to hear such an objection for mine own sake; whereas now I both blush and grieve only for their sakes; and my only revenge on them, shall be to beseech God to blesse them, with bestowing on them this very fault of inconstancy, that they may live to change at least this little lesse then Atheisticall opinion. To conclude, I desire them first to meditate well whether they be not concerned in that character which S. *Augustine* (*de Bapt, cont. Don. l. 2.*) gives certain persons in his time, *who* (saith he) *whilst they are afraid to be reprehended for a small time here for inconstancy, are not afraid to be damned for eternity.* And next, whether I be not absolved in another speech of the same Father, saying, (*cont. Cresc. lib. 3.*) *As it is a laudable thing not to be removed from a true opinion, so it is a blameable thing to persist in a false one; which never to have held is the prime commendation, but the second, to change it; that either that which is true may remain from the beginning, or at least by rejecting the false one, the true one may succeed:* And likewise in another parallell one of S. *Ambrose*, (*Ep. 31. ad Valent. Imp.*) *I am not ashamed to be converted with the whole old aged world; seeing no age is too late to learne that which is good: Let that old age blush which cannot amend it selfe, &c. it is no shame to change for the better.*

2. This objection only reflects upon my discretion; but the next wounds me in the point of honesty; for I am charged with ingratitude for leaving a church, (wherein I had been bred, and

and received more then ordinary favours) in the time of her affliction and perſecution. Whereto I anſwer. 1. That if God was pleaſed to make affliction an occaſion of illumination to me, who was I that I ſhould wilfully ſhut mine eys againſt his light? 2. If I had, following the example of many, paſſed over from the perſecuted party to the perſecutors, there might have been ſome ground of an ill ſuſpition. But it was ſo far from that; that I made choice of a Church, whoſe only portion both in war and peace was perſecution, and this to be expected by her whether party ſoever prevailed; if the King was reſtored, all that her members could hope for, was to return to their antient preſſures, not only upon their goods, but lives alſo. This was the portion of that church which I embraced, if that party had been victorious. But on the other ſide, if the bloudy deſignes of the Presbyterians (who only then appeared) had ſucceeded, what a cup of bitterneſſe and terror was prepared for the poor Catholiques? what leſſe then utter deſolation even to ſowing with ſalt was to be expected from perſons, who profeſſe a tyranny even upon the ſouls of all men, that diſſent from them in the ſleighteſt opinions; from perſons, who were the contrivers of thoſe bloudy laws againſt Catholiques, not ſo much out of conſcience, or out of hatred to them, as for their worldly deſignes, and againſt the Kings intereſts, yea to be a ſnare unto him; for what diſadvantage could it be to his Majeſty, that his Subjects ſhould enjoy the liberty of their conſciences? and what more fatall engine did they make uſe of to ruine the late King with-

withall, then by calumniating him with ſuſpitions of Popery, either when any new ceremony was inſtituted, or when the rigour of the law was mollified againſt an innocent Prieſt? from perſons laſtly, who could not forbear to threaten ruine even to their beſt friends; who, whereas they had been ſollicited by them to expoſe their lives to free their ſouls from tyranny, ſaw themſelves ready to be a prey to the moſt ingratefull prodigious tyranny that ever was. It is true, of late God ha's been pleaſed moſt miraculouſly to *break the jaw bones of thoſe Lyons*, and to commit his people to more mercifull hands; they may be permitted to hope for ſome eaſe from Governors, whoſe profeſſion is to leave mens conſciences to God, to whom only they are naked and in the light; eſpecially conſidering that they themſelves have by Gods particular goodneſſe eſcaped that danger, whereby Gods purpoſe ſeems to have been to teach them *mercy in the School of Experience*. But theſe were things almoſt above my wiſhes, much more above my hopes, when I firſt embraced *Catholique Religion*. I was then ſo far from forſaking a church, becauſe it was perſecuted, that it was *perſecution* I fled to, *perſecution* ſuffered with moſt admirable patience and joyfulneſſe; it was *perſecution* that invited me to become a *Catholique*; for this I relinquiſhed preſent fortunes, and all hopes of future; this made me eſteem the loſſe of my naturall Country, kindred, and moſt dear friends a great gain and preferment. Laſtly, for this I can without murmuring hear my ſelf ſtiled a deſertor of my *Religion*, becauſe it was perſecuted, even when I embrac'd

embrac'd a Religion, which was perſecuted by that very church that complained of the injuſtice of perſecution, and when ſhe complained ſo, yet perſecuted *Catholiques.*

3. Therefore rejoycing and glorying in ſuch a happy crime as inconſtancy, and in ſo unreaſonable an imputation, as forſaking truth for perſecution, and neglecting ſuch unreaſonable accuſers, I will as I ought, turn my ſelf to the bleſſed Author of this change, and confeſſing unto him in the language of the ſame S. *Auguſtine, (Soliloq. c. 33.) Gratias tibi ago illuminator & liberator meus, quoniam illuminaſti me, & cognovi te. Serò novi te Veritas antiqua, ſerò novi te Veritas æterna.* i. e. *I give thee thanks O God my enlightener and deliverer; for thou haſt enlightned me; and I have known thee. It was late before I knew thee, O Antient Truth, it was late before I knew thee, O Eternall Truth.* I will pray unto him in the words of the ſame S. *Ambroſe, (de Penit. l. 2. c. 8.) Serva, Domine, munus tuum, Cuſtodi donum quod contuliſti etiam refugienti.* i. e. *Preſerve O Lord thine own free-grace, keep that gift of thine, which thou haſt been pleaſed to confer upon me, that even fled from thee,* and was a long time unwilling to receive it. *Amen.*

FINIS.

AN APPENDIX:

WHEREIN

Certain misconstructions of this Book, publisshed by some Protestants, especially by *I. P.* Author of the Preface, before the L. *Falklands* Discourse, touching *Infallibility*, are cleared; And likewise the grounds of that Discourse examined.

CHAP. I.

A briefe Recapitulation of the designe, and contents of the whole Book.

1. DEar *Catholique Reader!* though this book was commanded by the unworthy *Author* to addresse it self, especially to *Protestants*, to whom the account therein is given; yet since not only it, but whatsoever shall be said by others to its prejudice (as it can scarce be avoided, but that writings of such a nature will find either *Contradictors*, or at least severe

Interpreters) may perhaps fall into thy hands, and though but for novelties ſake be peruſed by thee? I judged requiſite in this re-impreſſion to beſpeak thy candour and charity both in peruſing it, and whatſoever thou ſhalt read or hear concerning it.

2. To diſpoſe thee therefore to exhibit (not to the authors perſon, but his cauſe, which is thine alſo, as thou art a *Catholique*) the effects of ſuch candour and charity, thou art earneſtly entreated to take into thy conſideration that the Authors deſign was not to publiſh *a book of Controverſies*, nor to vendicate any particular opinion of his own in any point, now in debate between *Catholikes* and *Proteſtants*, but to perform an act of obedience; And being in his own intention then ready to take his farewell of the world, (in conformity to the command of others,) to leave as it were a *Teſtamentary legacy* to all *Chriſtians*, therein ſatisfying *Catholiques*, that his Union with them was not an effect of intereſt, or any ſuddain humor of diſcontent, or inconſtancy, but the fruit of as much adviſedneſſe and reaſon as he was capable of; and tacitly inviting *Proteſtants*, if his proceedings could approve themſelves to them, by his example and Method to get a vievv of truth, diſintangled and unclouded from preconceived, unjuſt prejudices, and out of love to that truth and moſt neceſſary care of their own ſafety, in heart at leaſt to forſake the dwelling, which they might feel begin to ſhake and tremble under their feet.

3. Whoſoever therefore ſhall vouchſafe to read this Book, if he will give a right judgment of

of it, must let the Authors meaning be the spirit of it; and then he will look upon it and consider it, as *Tabulam Votivam*, in which is represented the *Authors* safety and happinesse procured by a shipwrack, and his liberty effected by a captivity, and by suffering his hands and feet to be restrained by chaines never, by Gods grace, to be cast off. In a word, he will there for the time, be a witnesse and Auditor to one that ha's been perswaded simply and ingenuously to tell a homely, but most true story of the fortunes, which happened to him in a strange countrey, discovering by what unexpected means, and with what unseen snares, *Divine Catholique Truth* (Gods mercifull providence so disposing it) did unawares most happily entangle, arrest and fasten him in the *Catholike Church*, at a time, when of all others he least apprehended a captivity from that Coast.

4. The instruments employed by God to effect this Captivity, were especially these two. 1. The conversation of a worthy, prudent and learned friend, namely *Doctor H. Holden*, Doctor of the faculty of *Paris*. And 2. the perusall of a little book, entituled, *Reigle Generale de la foy Catholique*, written in French by *Mons. Francois Veron*, Doctor of Divinity, and Pastor of the *Catholike Congregation* at *Charenton*. These two proceeding in all points almost upon the same grounds, and in the same order, in a short time effected that *Conviction* in me, which many volumes of *Catholique Controvertists*, formerly used, and a world of *Verball disputes* had in vain attempted.

5. In brief, the method and proceeding, by

which these two successfully effected their charitable designs upon me, was this. I was at that time, (more then in their opinion, for they said it was in their certain knowledge) out of the Church; and according to mine own perswasion, in at least a *faileable* and *fallible Church*, a *Church* that could pretend to no authority over my conscience, as a Christian, but meerly over my externall actions and profession, as an Englishman; And withall, such a Church as in the then present circumstances was become very languishing, and in a very doubtfull condition for subsistence. Herupon I became sollicitous (upon an imagined supposition of her future defaillance) how to make the least imprudent choice, among all other separated Congregations and Sects, in case I should really be put upon such a necessity.

6. Being full of these thoughts, and vexed to the heart, both at my self, and all other Sectaries, that I was become so hard to be pleased, and that none of them could represent themselves to me with any qualities fit to invite me to joyn with them, neither could I induce my self to overlook or pardon a world of defects and deformities, which I could not but observe in each of them: In these circumstances, being obliged by many occasions and businesses to frequent the conversation of the forsaid worthy friend, then my neighbour, and not being able to conceal the agitation of my thoughts; he before-hand knowing that, whether the *Church of England* failed or no, I stood in absolute need of a *Church* for my Soul, & now perceiving that I was in queſt after a treasure,

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in places where it was not to be found, he gave me a *prospect* of the *Catholike Church* by quite different lights, then I had ever before viewed her: For in his discourses, as likewise in the forementioned book of *Monsieur Veron*, I looked upon her in her pure simplicity: as if there had been no kind of *multiplicity of opinions* among her children; they shewed me the all, as unanimously conspiring in the belief and profession of her *declared Doctrines*. If any of those *Doctrines* did, as to me, need explication, to cut off unnecessary disputes, they produced such *Authors*, uncensured, unquestioned among *Catholiques*, as with the greatest freedom from partiality or interests did interpret those *Doctrines*, and which imposed no greater burthens, nor streitned the paths in which she would have her children to walk, more then she intended and declared.

7. By this means I found that all the furniture, with which I had for so many years provided my self to combat against *Catholikes*, or to defend my self from them, was taken out of my hands: I perceived that in the depth and center of my spirit, I was really, though unknown to my self, a *very Catholike*, before I was a *Catholique*: For all the necessary declared doctrines of *Catholike Religion*, (as they are expressed in the language of the Church) I found I had never rejected: and as for those points, which I could not digest, and for which I had been averted from the *Church*, I found that they were particular dogme's either of some popular controvertists or Schoolmen, or affixed to certain *Orders*, and as freely renoun-

ced from the notion of neceſſary *Catholike Doctrines* by other unſuſpected *Catholikes*, as they had been by my ſelf.

8. Hereupon that inward ſatisfaction of mind (which attended this diſcovery) *love of unity* and a complacence in the ſecurity of an eſtabliſhed ſtate of mind, made me haſten to profeſſe my ſelf *our Lords* and his *Churches Captive*. I was quickly weary of that former licentious freedome, which I enjoyed, to believe what I would, ſo I would not publikely contradict what the *Lawes* and *intereſts* of *particular States* and *Sects* among *Proteſtants* thought good to order: whereby it came to paſſe, that into whatſoever *Church* amongſt them I ſhould happen to change my reſidence, I was as much obliged, if not more, (ſuppoſing that I would enjoy the priviledges of that Congregation) to change the outward profeſſion of my *Creed*, as my habits or faſhion of life. Having an *immortall ſoule*, I was glad to find an *immortall faith*, to enrich it with; a *Faith* not faſhioned according to the humor and garb of *Nations*, *Cities* and *Villages*; a *Faith*, the very ſame in variety of States, well or ill ordered, of *Monarchies* or *Ariſtocracies*, or *popular governments*: a *Faith*, upon which neither the paſſions, intereſts, or Tyrannies of *Princes* & *Governers*, nor the various mutations of ages had any influence: It was alone unchangeable, when nothing, beſides it, was exempted from *change*.

9. *Charity to my ſelfe* obliged me to imbrace this Faith: and *charity to others* made me, being required, not unwilling to communicate to others the treaſure I had found, and to diſco-

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ver the wayes how I came to find it. And this I have done, God knowes, imperfectly enough in this *Treatise*, yet in some sense perfectly, because sincerely. In which there is nothing of *Doctrine*, which I acknowledge to be mine, but what thou (*dear Catholique Reader*) wilt challenge to be thine by as good a right, it being the *Common Faith of all Catholique Christians*. Whatsoever there is, that seems *Doctrinall* besides this (excepting it may be, some expressions not warily enough couched) belongs to particular *Catholique Authors*, mentioned by me, not with intention to shew my self a *Proselyte* of their *opinions*, but only to declare the convenience that I reaped by them, in that I found I was not obliged to retard my *assent to Catholique Doctrine*, contained in *essentiall Truths*; since by their means I found a world of particular disputes cut off, and, though I was not, I found that I might without danger have been of their *Opinions*.

CHAP. II.

Grounds upon which certain passages in this book have been misunderstood by some Catholiques, and those mistakings cleared.

1. WHen I was employed about the first publishing of this Book, the haste of the *Printer*, and my thoughts then busie about a matter of much greater importance to me, then the *printing* or

publiſhing of books, *viz.* about *ſolliciting* an admiſſion and unchangeable abode among the *French Carthuſians*, made me that I could not allow my ſelf the leaſure to examine what I had written, nor to qualifie ſome *phraſes*, which I did almoſt ſuſpect, might, as it hath proved, be obnoxious to *miſconſtruction*. I forgot likewiſe to quote the *Authors names*, whoſe particular *interpretations* and *opinions* had been ſo beneficiall to me, though I had no *Obligation* nor *intention* to aſſent to them. However this neglect of naming them, derived upon my ſelfe the cenſures of thoſe, that having been taught otherwiſe, judged every thing to be *Heterodox* and *unſound*, that was not favoured by their particular *Maſters*, or that was delivered in ſuch *Phraſes* and expreſſions as their ears had not been acquainted with. Whereas if the *Authors* had appeared, either their authority would have juſtified what they taught, or at leaſt I ſhould not have been accountable for it.

2. Had it not been for theſe (as the caſe then ſtood with me) not inexcuſeable omiſſions, I had doubtleſſe avoided ſome rigorous imputations and cenſures, which (as I have been informed) certain, queſtionleſſe, well meaning *Catholiques* have given of this inconſiderable *Book*.

3. God forbid I ſhould condemn the *Authors* of ſuch cenſures, ſince I am confident the ground of them was not any paſſion againſt me (a ſtranger to them, and only known by the happineſſe befallen me of being a *Catholique*) but a *zeale to the Purity of Catholique truth.*

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The *Method* of the book, and the *manner of stating controversies* in it, was indeed somwhat new in *England*, and therefore no wonder if some were startled at it. Besides, if I had had the *Providence* or leasure to have softned some expressions, and to have made it appear, that that latitude in *Disputes*, which in *England* will not passe so freely, yet in *France* and other *Catholique Countryes* is very receiveable, they would have seen, that it was not my fault, but my fortune only to displease them.

4. In this *Review* of *my Book* I have endeavoured to give them all the satisfaction possible, I have added the explanation of severall phrases, which were before hard of *Digestion*, I have quoted the severall *Authors*, whose *larger Opinions* I had occasionally made use of; I have protested my disengagement from particular *Dogmes*; Nay I have not refused to retract and cancell, what I judged fit to be retracted, and more I could not do with a good *Conscience*. For the generall argument of the book, being a story of what was pass'd, it was not possible for me to alter any thing in the Narration; for God himself cannot make that which ha's been, not to have been: Or if I should publish my self so palpable a lyar; as because some passages do displease some persons, therefore to say that such things were not such, what good or convenience would proceed from a lye? God is my witnesse, in matters of this nature, I despise credit: Nay more, I know not how, but I find a gust in making a *Retractation*, whensoever I can conceive it requisite. For I count it no vertue to write plausi-

bly, or eloquently, or learnedly: But I esteem it a great vertue not to persist in an errour, nor because I haue said a thing once, therefore ever after to maintain it, for a false or vain credits sake. If I have not given sufficient proof of this in this second *Edition* of my book, I do beg of every charitable *Catholique Reader* to suggest to me what they yet shall judge fit to be altered, and to give me *convincing reasons* for it, and I promise them a very cheerfull readinesse to content them, and no great resistence against being *convinced*.

5. Only this one thing I must professe to them, that it is not a *convincing argument* to me to hear any say, *Other Controvertist's have inwrapped within their treatises many Theologicall Doctrines beyond what Catholike Religion obliges them to, as concerning the Popes Infallibility, &c. therefore you are obliged to follow their example.* For I must needs tell them, that besides it is in it self unreasonable to spend time in *disputing* with *Protestants* upon *Questions* in which some *Catholiques* will be of their side: I cannot but impute the unsuccessefulnesse in such disputes, and the paucity of *Converts*, to such a way of managing *Controversies*, when *Catholiques* shew what a number of *Doctrines* they are able to *maintain* more then is necessary, and more then concern *Protestants* to hear of. So that it is to be feared the design of such *Catholique writers* is not so much to seek the *Conversion* of *Protestants*, as to shew their zealous adhesion to the particular *Doctrines* of their *Order or Party*. For mine own part, truly I am no

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tyed to any *peculiar Dogmes*; that holy *Congregation*, to which by Gods providence, I am inſerted an unworthy Member, does not exerciſe that violence over *ſpirits*, ſubject to them, as to force a belief of any unneceſſary diſtinctive *Doctrines* upon them, or a profeſſion of doctrines, which they do not believe, or would not, if they lived any where elſe; Conſcience and not faction or partiality is the director of our aſſent, and it is from the *Church* only, that we receive the *Rule* of that aſſent. Now enjoying this liberty, and having, I thank God, neither hopes nor fears from the world, I will not captivate my own underſtanding to any but God and his Church, nor my tongue or pen to any particular Schoolman or Controvertiſt. Now my meaning is, not hereby to imply that I condemn any of theſe Doctrines, but onely that I deſire leave, being to deal with *Proteſtants*, to be ſilent, and take no notice of ſuch queſtions, wherein they are not concerned, but are (whil'ſt troubled with thoſe diſputes) ſo much the longer detained from entring into *Catholique Communion*.

6. Having made this profeſſion of my reſolution to offend none, and yet withall of being ſubject to none, but the *Church*, to which only, and not any Faction in the *Church*, my deſires and endeavours ſhall be to invite Proteſtants, and to which, if by Gods bleſſing they adjoyn themſelves, they ſhall be equally welcome to me, to whatſoever party in it they ſhal range themſelves: If hereafter any Catholique will not content himſelf with that ſatisfaction, which I have, and will, as far as reaſon and conſcience will

will permit, give him: If he be unlearned, I muſt deſire him to diſpenſe with me for taking Rules from him how to manage *Controverſies*: If he be learned, and eſpecially if himſelfe be imployed in the *Converſion of ſouls*, then I deſire him to give me leave with all reſpect and humility to ask him, is there any ſuch priviledge given to any *Rank of Engliſh Miſſioners*, as that ſouls may not be ſuffered to be converted, unleſſe it be upon the grounds of *Suarez*, or *Scotus*, or *Becanus*, &c.? Is it lawfull in *France* to propoſe the churches doctrine pure and unmixed with privat opinions, and is that unlawfull in *England*? Is the *Councell of Trent* a ſuſpected Rule, without ſuch or ſuch a *Doctours interpretation*? I have been informed that ſeverall perſons, and I have known ſome that have reaped good by ſo deſpiſcable a Treatiſe as this; God, whoſe power is made perfect in weakneſſe, giving his bleſſing to ſo imperfect, but well meaning work: Can any charitable Catholique envy this, or be ſorry that *Proteſtants* ſhould be delivered by any from their errours and Schiſme, unleſſe the *inſtrument of their converſion* devote himſelf to all your particular *diſtinctive Tenets*? Truly for my part, if, ſince my being a *Catholique*, I have entertained any particular *Doctrines*, though they ſhould be never ſo contradictory to yours, yet ſince with all that difference, we remain both of us firmly united in the beliefe and profeſſion of all *Doctrines truly Catholique*, I ſhould willingly and cordially encourage any *Proteſtant* to believe you, and condemn me, upon condition that his eſteem

ſteem of you, and prejudice againſt me, might be an inducement to him the ſooner to entertaine a good *opinion* and *liking* of *Catholique Religion* it ſelf. If in this Book there be mentioned any *opinions* in your *opinion* too large, yet doubtleſſe you cannot but know, that they are publiquely and uncontroulably aſſerted by unqueſtioned *Catholique Authors:* Or however the Quotations will now inform you ſo much, and direct you to their *particular Treatiſes.* And the principall of theſe Authors are *Salmeron, Bacon, Molina, &c.* learned Fathers of the *Society*; as likewiſe *Salmanticenſis, Monſieur Veron, Eſtius, &c.* Out of ſuch Authors as theſe I do quote many paſſages and opinions, accounted indeed generally of the largeſt allowance, but yet not condemned by any: On the contrary, their books have been in the higheſt manner approved. Theſe opinions I quote, not as mine own, for I profeſſe againſt eſpouſing any in this Book; but as doctrines and interpretations, though not ſo generally embraced, yet univerſally uncondemned. Now ſhall theſe men paſſe untouched, who aſſerted, and publiſhed ſuch opinions, and muſt I be traduced, as an unſound *Catholique*, for tranſcribeing them, and for only ſaying that they ſaid ſo.

7. Experience of what is paſt, obliges me to prevent miſconſtructions for the future: for which purpoſe this little that hath beene ſaid, ſhall ſuffice. And now *dear Catholique Reader*, I once more addreſſe my ſelfe to thee, and to give thee aſſurance that thou

thou maiſt freely and without ſuſpition read this Book, the *Authenticall Approbations* annexed to it will ſecure thee, and withall I proteſt unto thee, that in my heart I do find a great averſeneſſe from admitting any novelryes in opinion, or any ſuſpitious queſtionable dogmes: and to ſhew my ſelf a true ſon of the *Catholique church*, I do here with an humble clear confidence pronounce, that *I do ſubmit, not only my ſelf, but all my writings and words, yea my very thoughts (as far as thoughts can be judged by a humane Tribunal) to the judgement of the holy Catholique Roman church, of his Holineſſe, the Head of the church, and of all whatſoever my Superiours therein; declaring, that if there be any thing in this or any other of my writings, which is contrary to piety, good manners, holy Scriptures, or Eccleſiaſticall Traditions, or to any verity whatſoever, I do heartily renounce and recall it*: NON FACTUM, NON DICTUM, NON COGITATUM ESTO.

CHAP. III.

Miſinterpretation of my book by Proteſtants, particularly by I. P. *the Author of the Preface to my* Lord Falklands *Diſcourſe of* Infallibility.

An anſwer to the Preface.

Pro captu Lectoris habent ſua fata libelli.

1. BOoks have their fates, not from the reall qualityes, which are, in themſelves, but

but from the ſeverall diſpoſitions, imaginations, and preſent tempers of the *Readers*; the eys of ſome *Readers* do ſee in Books that which is inviſible to others: yea what is directly contradictory to what others think they ſee: And from the ſame paſſages ſome receive a conviction of preconceived opinions, when as others become more hardened in ſuch opinions. So certain it is, that all manner of effects and events are to be aſcribed meerly to the *Providence of God*, who if he leave us to our ſelves, and do not ſo diſpoſe of ſecond cauſes after a ſupernaturall manner, that his divine Truths be advantagiouſly repreſented to us, even the *Scripture* it ſelf, and all the divine infallible *myſteries* of Faith will appear error, and folly, and a ſcandall unto us, *Light* will darken us, *Truth* will ſeduce us, and *happineſſe* it ſelf will be an occaſion of our ruine. The experience that we ſee every day of this (me thinks) ſhould make us even feel and acknowledge, that *Faith is the pure gift of God*, and by conſequence that thoſe, who rely upon the conduct of their own uncertain Reaſon, are almoſt certain to be miſlead by it.

2. When I wrote this Book, I did expect no other, but that it (proceeding from a very weak and imperfect judgment) ſhould be obnoxious to contempt and cenſures of both *Catholikes* and others, from whom it could not conceal many imperfections that were in it, ſo that I was not much ſurpriſed to hear it ſeverely judged. But I had little ſuſpition, that *Proteſtants* could extract from it arguments to confirm them in their errors; yet even this ha's happened. And this

this (I confeſſe) pierces me to the heart; charity and compaſſion to ſouls (ſo in love with their errors, that the confutation of them makes them more in love with, and better perſwaded of them) ſwallows up all the anger and reſentment, that nature would fain raiſe in me, to ſee my *conceptions* ſo unjuſtly perverted, and urges me, for the good of their ſouls, and not for mine own credit, to let ſuch *Chymicall* extractors of errors from truth ſee that their art ha's failed them.

3. I heare there have appeared ſeverall books written by *Proteſtants*, in which the Authors have taken advantage from ſome miſunderſtood paſſages in my EXOMOLOGESIS. Onely one ſuch book is come to my ſight, or rather only a Preface to my L. *Falklands* diſcourſe of *Infallibility*, written by a perſon unknown to me, but onely by theſe two letters *F. P.* and an extract out of another book, which I have not ſeen. By anſwering of which *Preface*, as far as it touches me, I conceive grounds will be laid, upon which any other Objections made by *Proteſtants* may find and anſwer, if the *Objectors* will pleaſe to make application.

4. It will not be needfull to tranſcribe the whole *Preface* at large here, but I ſhall ſet down very faithfully and candidly the ſubſtance of it in ſeverall particulars in order, and adjoyn unto them as diſtinct and ſatisfactory an Anſwer, as I can at the preſent, conſidering the great diſorders of *Paris*, where this is written, and my unprovidedneſſe of Papers and Books. *And that being done* (if I be permitted) I will take that boldneſſe, which my moſt *deare Lord*, the Au-

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thor of the following Diſcourſe of *Infallibility*, would (if he were living, I am ſure) have given me, to ſhew the invalidity of it againſt *Catholike Doctrine*.

5. As for the Preface of *F. P.* in which he reflects upon the moſt deſerved praiſes of that noble *Lord*, excellently repreſented in the precedent *Dedication*. I acknowledge my ſelf [I cannot ſay his convert: for many years before him I was a witneſſe of the merits, that might challenge them, but] one that does entirely agree with him in that point; And if my moſt *worthily lov'd* and *honoured Friend*, M. *Triplet*, the *Author* of the *Dedication*, will onely give me leave to except out of the ſeverall heads of his praiſes, this one, of having (as he thinks) efficaciouſly and meritoriouſly written againſt the *Catholike Church* (and woe is me for my *deareſt Lords* ſake, that this muſt needs be excepted) I would willingly ſubſcribe my name under his: he knows I have enjoyed an equall happineſſe with him, to be a witneſſe of all thoſe his admirable qualities. He knowes, that though with leſſe deſerts, yet with (perhaps) equall good fortune, I have had my ſhare in that unparallel'd friendſhip of his; the memory of which is the pleaſingeſt image that the world ha's left in my mind, ſince I made a reſolution to quit the world. Indeed it is an image too pleaſant to be look'd upon, conſidering my preſent condition and profeſſion; were it not that it can never offer it ſelf but accompanied with a moſt piercing compaſſion, that thoſe ſtupendious excellencies and abilities were not crownd with *Catholike Belief*; yea, which is moſt miſerable,

ble, were employed againſt it. In one thing I muſt needs yeeld to M. *Triplet*, which is, that I cannot pretend to the ability to erect ſo beautifull a monument to the memory of that *honoured Lord*, nor with ſo delicate a touch draw his *picture*, as he ha's done in his *Dedication*, for which expreſſion both of his gratitude and skill, I think my ſelf obliged to pay him my moſt humble thanks: And I will take the permiſſion with him to recommend to the imitation of my *Lord, his now onely Sonne*, all thoſe admirable qualities of his *deceaſed Father*, onely beſeeching him, that he would not (and beſeeching God, that, neither he nor any of his friends may) account among ſuch qualities, the writing of ſuch Diſcourſes againſt *Catholike truth*, which occaſioned the publiſhing of an Elogy of him equally very artificiall and very naturall:

6. Thus much of the *Preface* therefore being acknowledged to be unanſwerable, the deſigne of all that follows is. 1. To ſhew that the doctrine of the churches *Infallibility* is of all others moſt generall and comprehenſive, and which, if it could be demonſtrated, would immediately decide all other controverſies. 2. That therefore none can ſeriouſly think *Proteſtants* ſo unreaſonable, but that if they were perſwaded of the truth of this, they would preſently ſubmit, and leave all diſputing. 3. But yet ſince it ſeems evident to them, that ſome *Deciſions of the Church* are contradictory to the *Scriptures*, which *Catholiques* propound as infallibly true; Therefore it is neceſſary, that *Infallibility* ought to be demonſtrated at leaſt to

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a higher degree of evidence then they have of the *contradiction* of the *Churches Decisions* to the infallible Rule of Gods Word. 4. That no such demonstration hath been made by Catholiques, the *great Defenders of the Church of England* have very excellently and fully demonstrated. 5. And this with such successe, that the very name of *Infallibility* begins to be burthensome even to the maintainers of it, in so much that one of their *latest and ablest Proselytes, Hugh Paulin de Cressy*, (as the author stiles him) which is a title that the same *Serenus Cressy*, (for that is henceforth his name assumed in Religion) utterly renounces & is most certain the Author can never justifie against such a world of much more able Proselytes) *hath acknowledged the same word* Infallibility *to be an unfortunate word, and too advantagious to Protestants, and therefore fit to be forgotten, and laid by.* Wherupon the Author gives scope to a fit of triumphing at the strength of reason and power of truth, that a *Catholique is forced to renounce so fundamentall a doctrine, which yet notwithstanding is not found in any Councell, &c.* 6 Now lest it should be thought to be only the *word* (*Infallibility*,) but not the notion of it intended by *Catholiques*, and understood by *Protestants*, that is deserted by *Mr. Cressy*, the Author sayes, that *Protestants* never impugned it by *Nominall Arguments*, producing a passage out of *Bellarmine* to justifie the acknowledged sense of that word. 7. Hereupon the Author imputes to Mr. *Cressy* unreasonablenesse in answering *Arguments* made against that which himself confesses cannot be maintained. 8. And yet greater unreasonablenesse in the manner of his answer, because deserting

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ing *Infallibility*, he anſwers only for the authority of the Church, and ſo makes this *authority* anſwer for that *Infallibility*. From this laſt he draws three conſequent abſurdities (which ſhall be ſet down when their place comes to be anſwered) 9. Hereupon he profeſſes that, having conſidered the inconſiderableneſſe of M. *Creſſy's* whole diſcourſe, he changed his reſolution to anſwer it, as judging it not to deſerve an anſwer. 10. And laſtly he concludes the invincibleneſſe of my L. *Falklands diſcourſe of Infallibility*.

7. This is the mind and whole importance of the *Preface*, which, whether rationall or no, ſhall be examined; but it is confeſs'd to be orderly enough, and therefore ſhall be endeavoured to be anſwered according to its order, and the *Paragraphs* and diviſions made by *me*, not himſelf.

CHAP. IV.

An Anſwer to the four firſt Paragraphs of the Preface.

1. THat which the Author of the Preface ſayes in his firſt Paragraph (viz. *That the Doctrine of the churhes Infallibility is of all other moſt generall and comprehenſive, and which, if it could be demonſtrated, would immediately decide all other controverſies*) is ſo conformable to evident reaſon, that it cannot be denied. And that which reaſon requires of me to acknowledge in the firſt Paragraph, charity would invite me to grant univerſally in the ſecond. [viz. *That if Proteſtants were perſwaded of the truth of this, they would preſently ſubmit, and leave all diſputing.*] Were it not that *I. P.* himſelf diſcourages me, I doubt not but both himſelf and many others, (if they

they were absolutely convinced of the *churches Infallibility*) would not wilfully *detain the truth in unrighteousness*, by continuing in an obstinate, and then an acknowledged disobedience to the church. But they behave themselves in the search of the truth, as if they were afraid to find it. They come with extreme prejudice and partiality to the examination of the controversie, and if they can find but any small advantage against any passage in Catholike writers, though the churches doctrine be not at all concerned in it, they presently give the cause decided according to their own minds and interests; which partiality of theirs seems much more intense, and withal heightned with far greater Passion, since the downfall of their Church then ever it was before for indignation to see the extreme weakness of their cause, imbitters them much more in their disputes against Catholikes, and encreases their obstinacy against the authority of Gods church, as if they would be revenged against God for giving such an advantage to his Church. Proofs of this (given by too many others) will appear in the whole contexture of this *Preface*, as I shall demonstrate.

2. Thirdly, *F. P.* sayes, *That since it seems evident to them, that some decisions of the Church are contradictory to the Word of God, which Catholiques propound as infallibly true; Therefore it is necessary that Infallibility ought to be demonstrated at least to a higher degree of evidence, then they have of the contradiction of the Churches decision to the infallible Rule of the Scriptures.* Truly this is not altogether unreasonable; therefore to give him satisfaction, I will fix a good while upon this point, though I shall be forced to say over somewhat said already.

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Therefore according to the grounds of the precedent Book, I will endeavor to clear the controversie of *Infallibility*, as it is there handled, from the mistakes of *F. P.* and to effect this more prosperously, I will peruse this supposition.

3. Let it be supposed, that the *Church of England* did pretend to an *Infallibility*, or if you will, to an *authority* of obliging all Christians under pain of Damnation to submit to her Decisions. This being supposed, and that I, desirous to enquire into the grounds of this pretension, should betake my selfe to a meeting of severall learned *Protestants*, and say to them, since it is so necessary that all Christians should receive information in Christian Doctrine from you, *Pray let me know where I shall find it.* This request would presently raise a murmure amongst them, and there is onely one answer in which they would all agree, which is this; That that only is to be accounted the doctrine of the *Church of England*, which ha's been determined by the authority of the *English Bishops*, ratified by the secular head of the Church, the *King*, yet with the advice of the *Parliament*, and embraced by all the children and Subjects of the *English Church*. But when they would descend more particularly to signifie the speciall repositories of this Doctrine, there would be great variety of answers; For the most moderate of them would say confidently, it is all to be found comprised sufficiently in the little Catechisme made for Infants, others would add the *Common-Prayer book*, others the book of *Homilyes*, others would yet thrust in the book of *Ordination*; others the *39. Articles* and *Canons*; others besides would have the *four first Generall Councells* not to be forgotten; and lastly, some few

few of those, who are pure *Protestants* indeed, would say, the whole Canon Law, in as much as concerns doctrine especially, and as far as it is not revoked by *Acts of Parliament*: All this, with all that went before, is the entire Rule of *English-Catholique Doctrine*. And all these for their severall answers would produce English Fathers and Doctors, whose books have been received and approved without contradiction in the Church of England.

4. To save the blushing of an *English Protestant*, I would not suffer Mr. *Chillingworth*, nor my Lord *Falkland* to put in their votes; for they would have renounced all these, and protested, that neither the *Catechisme*, nor *Common-prayer-Book*, nor *Homilies*, *&c.* nor all these together, contain that doctrine of the *Church of England*, to which all are obliged to submit, but only *the Bible, the Bible, and nothing but the Bible*, and this not interpreted by any Bishop or Synod of Divines, but by every good mans reason, let him shift as he can: An answer, which if admitted, not only totally destroyes the spirituall Jurisdiction of the English Clergy, but all authority whatsoever, even of the civill Magistrate, in matters of Religion; yet to shew the great impartiality of *English Protestants* towards *Catholike Faith*, because they fancied, that by such a position *Catholiques* might receive some damage, they not only admitted this position of M. *Chillingworths*, and saw it approved by their *Doctor of the Chair*, but triumphed in it, as the great Master-piece *of the wit of this Age*; whereas if they had but half an eye open, they might have seen in it the inevitable ruine of their whole Fabrick, So that *F. P.* did not well consider what poor service he ha's done,

done, and what ſmall refreſhment he ha's given, or rather what a diſhonorable *Epitaph* he ha's fixed upon the monument of his deceaſed Church, by giving his Teſtimony of applauſe to this Treatiſe of my Lo. *Falklands*, as one *of the great Defenders of the Doctrine of the Engliſh* Church, which is more ruinous to it, then all the ſpitefull writings and plots of *Cartwright*, *Knox*, *Henderſon*, or all the rabble of *Geneva* joyn'd with them. But to return.

5. A Suppoſition being made of the foreſaid anſwer, and it being granted, that all theſe anſwers have been publiſhed, or without contradiction or cenſure admitted in the church of *England*, ſhould not that man be very negligent of his ſouls good, that being to examine the truth of its doctrine, ſhould trouble himſelf any further then with the little Catechiſm of half a ſheet of paper, as plainly and as ſimply written as is poſſible, as if the children that are to learne it, had compoſed it; ſince all ſay, it is at leaſt part of the Rule of the Engliſh Faith, and ſome, without cenſure of others, ſay it is all; what a while muſt the poore mans ſoul be held in ſuſpenſe, if he were to ſtay till he had ſearch'd into the *Common-prayer-Book*, *Homilies*, *Canons*, *Acts of Parliament*, *Proclamations of the King*, *Antient Councels*, *Canon-Law*, &c. his ſoul perhaps might be diſpoſed by death, God knows where, before he had examined the hundredth part of what was neceſſary.

6. Now to apply this to the preſent ſubject, it is agreed by all Catholiques, that the church is an infallible witneſs and guide, & Proteſtants profeſs, that if this could be made evidently appear, they would hold out in no controverſie at all, for *they would never diſpute perpetually with them, whom*

whom onely to hear, were to be ſatisfied; this therefore is to be made evident unto Proteſtants; yea, more evident then that any particular deciſions of the Church do ſeem to them evidently contradictory to Scripture: This is the task of *Catholicks*, eſpecially *Catholick Miſſionaries*. Now, though when it is ſaid, *The Church is infallible*, This be commonly underſtood of all the whole Church in general; yet, when we ſay, *She is an infallible Guide*; it is moſt ordinarily underſtood of the Church, ſpeaking by ſome authoriſed perſon or perſons, repreſenting the whole body.

7. About this Repreſentative there is diverſity of opinions among Catholicks: ſome ſay the Pope alone does ſufficiently repreſent the Church, as a Guide infallible; Others, a Generall Councell, though without the Pope; Others, a Generall Councell convoked, preſided in, and confirmed by the Pope; And laſtly others (as learned *Fa: Bacon* acknowledges) add further this condition, that the deciſion of ſuch a Councell bee accepted and ſubmitted to by the whole Church: All that hold any of theſe opinions, are univerſally eſteemed good Catholiques, and I would to God all Proteſtants had ſo much humility, as to ſubdue their own private Reaſon to the largeſt of them; and for Catholiques, this I may confidently ſay, That they, who without betraying the Truth, make the way to

Annal. fidei, nu. 111. Syſtema fidei, ca. 22. This was likewiſe the opinion of *Gerſon*.

the Church eaſieſt and plaineſt, have moſt charity and Faith enough; the others may have more Faith, I would they had more Charity too. Truly, to my underſtanding there is ſome inhumanity in urging Proteſtants to more then Catholiques will be obliged to: or to think that to *Proteſtants* prepoſſeſſed with paſſion and partiality, that can be made evident, which is ſo far from being evident to ſome *Catholiques*, that they renounce it. Since all changes therefore proceed by degrees, in the name of God let it not be expected from *Proteſtants*, that they ſhould with one leap mount to the utmoſt verge and extent of all Doctrines, held by *Catholiques*? That they ſhould at one gulpe ſwallow both all *Catholique Doctrines*, and all *Theologicall Dogmes*. Be it granted therefore that it is true, that the *Pope is infallible*: I will beleeve it, as a *Theological truth*, but ſince neither the *Church* nor the *Pope* himſelf has told us ſo, I cannot, if I would, beleeve it, as a *Catholick Doctrine*: what therefore have I to do to diſpute of it to Proteſtants, whom my duty is onely to perſwade to the belief of the *Churches Doctrine*? What pitty is it that they muſt be delayed, and as it were kept out of the Church, till all objections that they can make, and be furniſhed even from Catholicks themſelves to make againſt this poſition, be anſwered, or all advantages that they can adviſe againſt any *Bulls* or *Decretals* be cleared to their ſatisfaction.

8. Therefore I being ingaged to make good to *I. P.* That the *Church* (ſpeaking by a Repre-

preſentative is an *infallible Guide*) would fain chooſe that *Repreſentative*, which is qualified with all the conditions allowed by any uncenſured Catholicks, to make it moſt eaſie and moſt acceptable to Proteſtants, which is a *general Councel Confirmed*, &c. *by the Pope and accepted by the Church*. But yet I wil abſtract from this laſt clauſe *of being aceepted by the Church*, (though there is not any one point of controverſie in debate between us and them, for which we have not all this authority) as being proved *ex ſuperabundanti* in what I ſhall ſay hereafter.

9. That therefore which I undertake to make evident to *I. P.* is, *That the Church ſpeaking by a general Councel, confirmed by the Pope, is an infallible Guide*, (and that with greater evidence, then he can bring for any contradiction pretended betwixt any deciſion of ſuch a *Councel*, and the *Scripture*; yea, with more evidence then he can produce for the *Scripture* it ſelf, which he owns for his Guide.) which truly to an impartial hearer is no difficult matter, even going upon his own grounds: For if I ſhould ask I. P. *Why do you acknowledge the Scripture to be an infallible Rule, as far as it is a Rule?* He would anſwer me; *Becauſe it is delivered unto us, as ſuch, by an infallible Catholick Tradition*: for if he talks of any other proof, as a *private ſpirit*, or *natural reaſon*, it will be ridiculous; He may as well ſay he can judge and demonſtrate it to be ſuch by ſmelling with his noſe: If I ſhould further ask him, how it appears evident to him, that the Scriptures have

been delivered by an *infabible Catholick Tradition?* He could not deny, but that many *Hereticks* have denied many books of *Scripture*; yea, that there is not any one book in the *Old or New Teſtament*, but has been renounced by ſome *Hereticks* and their followers: yet becauſe ſome *Councels* have decided, and *Fathers* witneſſed, and the *Catholick Church* in all ages ſince have received them as ſuch; therefore it is evident, that they have been delivered by the *Church* by *Catholick Tradition*. And this is moſt rational and convincing. Upon theſe grounds therefore I proceed; and ask any diſcreet indifferent man, Whether an authority that ſhall after this manner propoſe any doctrine, *This we have received from Chriſt and his Apoſtles, that ſuch and ſuch a doctrine propoſed, is a divine infallible truth; and we command all Chriſtians whatſoever, under the pain of anathema and eternal damnation, to beleeve it for ſuch*: whether I ſay, ſuch an authority does not aſſume to it ſelf the office of a *Guide*, and of an *infallible Guide*? Certainly, he that ſhould ſpeak in this ſtile, and yet have a guilt, or be in a poſſibility of ſeducing, were the moſt impious abhorred tyrant in the world. What an attentat, an uſurpation upon Gods Scepter and Throne would this be, if God had not derived this authority upon the Church repreſented in a *Councel*? What a cruelty to ſouls? What a blaſpheming of the *Holy-Ghoſt*? Now that this hath been the ſtile of all *General Councels* is evident: and that *Councels* ſpeaking in that ſtile, have been

been ſubmitted to by the *Fathers* and accepted by the *Church* with all veneration, as the *Oracles of God*, is equally apparent: nay, I do not know that ever any *Heretick* (before theſe daies) did expreſly contradict this in the *Theſis*; though *in Hypotheſi* they have renounced ſuch *particular Councels* as themſelves were *Anathematized* by. Therefore not onely all *Councels*, but every *Deciſion* of every *Councel* to which an *Anathema* is annexed, decides this queſtion, and proclaims to all the ends of the world this truth, *That the Church ſpeaking in General approved Councels, is an infallible Guide to all Chriſtians.* Againſt this not a paſſage or word in any Father can be produced, but infinite paſſages for it: Hence it is that the *Fathers* unanimouſly profeſs; That *out of the Church there is no poſſible ſalvation*, becauſe there is no Guide to Heaven but in the *Church*. If therefore it be a proof evident enough to I. P. of an univerſal *infallible tradition* of *Scripture*, that one or two not *General Councels*, did with ſome variety ſet down the number and names of the books, and that generally ſpeaking, the *Fathers* have amongſt them given atteſtation to them, ſome to ſome books, and ſome to others, few to all; and that the Church in after ages hath univerſally accepted them, as ſuch; How ſhort comes that *tradition* of this, concerning *the infallible Guidance of the Church*, that is vertually decided in all Councels, and every deciſion of all atteſted by all Fathers, not one in one paſſage contradicting or condemning that ſtile; but unanimouſly

nimously in all ages since Councels were accepted by the Church, approved and submitted to: how opposite is this truth to the main design of his following discourse, which attempts to prove, that there is in the Church no infallible Guide at all? And how contradictory to that *Article of his Church*, concerning not onely the *fallibility*, but *actual erring of Councels*? And again, how conformable is this way of proceeding to the authority given upon Record, in Scripture by our blessed Saviour to his Church? I say *to his Church*; for the Fathers assembled in Councel speak not thus in their own persons, nor as so many learned men, but in the person of the whole Church, which they *represent*, and do no more but subsume *particulars* under that *General Anathema*, pronounced by our blessed Saviour, when he said, *If he refuse to here the Church, let him be unto thee, as a Heathen and a Publican.*

11. I conjure therefore I. P. and all his and my friends, that he and they would produce, or at least set before their own eyes those *Decisions of Councels*, which seem to them evidently false, because clearly contradictory to *Scripture*, and compare his evidence of a seeming contradiction, with this evidence, that it is impossible there should be such a contradiction; and if they do this with a serious minde, and desire to finde the truth, that they may embrace it, and with hearts lifted up to God, to free them from all respects of the world, and to enlighten their souls with the love of his truth, then perhaps

perhaps they may ſee that, which as yet it ſeems is inviſible to them; it is moſt certain, there is not one expreſs *formal text of Scripture* contradictory to any *Catholick Doctrine*; this they confeſs themſelves. And indeed, even abſtracting from the promiſes made by Chriſt to his Church, it is morally impoſſible, that ſo many wiſe and vertuous men, ſhould with the one hand give the *Scripture*, as *Gods word*, and with the other preſent Doctrines expreſly and directly contradictory to it, and none be able to obſerve the contradiction, though their daily ſtudy was to meditate upon, and interpret the Scripture. Now whether any conſequence from obſcure texts can be more forcible, then that which I have named from the ſtile of *General Councels*, I leave not to their wits, but conſciences to judge.

12. Matters therefore being impartially weighed, that triumphing *Epiphonema* of his, in the fourth and fifth Sections vaniſhes; in which himſelf with admiration expoſeth to the admiration of others, *thoſe great conquering defenders of the doctrine of the* (late) *Church of* England, *that with ſuch excellent conduct and valour, and ſuch admirable ſucceſs have combated and defeated this our Darling, Infallibility*: he did ill, and even enviouſly to their glory, that he did not name thoſe worthies; for my part, beſides the *noble Author* of the following Diſcourſe, (whom certainly he means for one) and by conſequence Mr. *Chillingworth*, I cannot remember that ever I heard any great *Elogium* in this reſpect

given to any *Engliſh writer*: Yet it may be he might have an eye upon the laſt *Arch-biſhop of Canterbury*, and his late enlarged *Dialogue*: which if he did, then I conjure I. P. that he would once more peruſe the ſaid *Arch-biſhop*'s *Diſcourſe*, and ſingle from it whatſoever is impertinent to the main eſſential *controverſie*; that is, whatſoever touches particular debates of *Catholicks*, about the *Popes infallibility*, and the exceptions that may be found againſt certain *Councels*, as likewiſe about the ſeveral qualities and conditions required to an acknowledged *obliging Councel* (all which things are nothing to the purpoſe.) And laſtly, that laying aſide all theſe unneceſſary velitations, he would apply the *Arch-biſhops moſt* efficatious arguments to an *Oecumenical confirmed Councel* (eſpecially if he will add the condition too of *being actually received* by the Church) and my life for his, he will ſee reaſon to acknowledge, that all that diſcourſe is of no force at all againſt the *Church*, yea, that the *Archbiſhop* himſelf never intended it ſhould. However the *Calviniſts*, or fantaſtical private Spiritiſts, or exalters of humane reaſon, might deal againſt the univerſal authority of *Gods Church*: the *Prelates* of *England* were too wiſe to judge, that people would be ſo blinde, as to think any obedience could be due out of conſcience to a *National Church*, begun and continued upon ſecular and indeed unlawful intreſts, if that *Church* ſhould build its authority upon a profeſſion of renouncing all authority. And therfore, though they were very earneſt

earneſt in the controverſie about *Eccleſiaſtical Authority*, when they were to write or proceed juridically againſt *Presbyterians* or *Separatiſts*, yet they loved not to talk of it againſt the *Catholick Church*: yea, it was from the *Catholick Church* onely, that they borrowed their Arguments againſt their *Schiſmaticks*; as may in a good meaſure appear in the printed Reaſons of the Univerſity of *Oxford* againſt the *Covenant*, Negative *Oath*, and Ordinances concerning Diſcipline and Worſhip, approved by generall conſent in a full Convocation, *June* 1. 1647.) and it was under the ſhadow of their pretence to be ſtill a member of the *Catholick Church*, and to have received their Authority and Succeſſion from it, that they obliged good eaſie *Proteſtants* to continue their ſubjects. But this is but a gueſſe that *I. P.* in this paſſage reflected upon the late *Archbiſhop*, or any other *Engliſh* Prelaticall Writer.

13. Certain it is he muſt intend my Lord *Falkland*, as one *of the great Defenders of the Doctrine of the Church of England*, ſince he ſpeaks this in his *Preface* to his Diſcourſe of *Infallibility*, and with an evident deſign thereby to recommend both the Author and his Work. This being ſo, *I. P.* will give me leave to uſe his own words... *O the ſtrength of Reaſon rightly managed! O the power of Truth clearly declared!* Yea, O the force of a guilty conſcience! For what elſe, but the irreſiſtable power of truth, and evidence of reaſon,

and acknowledgement of guilt, could move him so publickly to condemn his own *Church*, and to confess its usurpation impossible to be justified? Behold (O Protestants) how your *Church* is defended! here is a discourse that undertakes to demonstrate, (and if you will believe, your brother *I. P.* has admirably, and unanswerably performed it) that upon earth there neither is, nor ever was any *Guide*, that could oblige any other to follow his direction; and that every mans conscience is to be guided by his own single naturall Reason, chusing that Faith which is most agreeable to Nature, and holding it onely so long as Nature likes it, and then changing it for another: In fine, a *Discourse* that gives you leave, yea, almost invites you, to return to the *Religion of the old Philosophers, those Epoptes and Priests of Nature*. If there be any force in this your *Defenders* discourse, what becomes of your *Articles* and *Canons*, your *Synods* and *Convocations*, your *Infallible Acts of Parliament*, and *Proclamations*? It is evident he might as well, yea more reasonably, have said, That the *Councell of Trent* is a *great defender of the Church of England*, for that indeed justifies *Ecclesiasticall Authority*; whereas this discourse directly and purposely, and universally destroyes it: But the meaning, or that which should be the meaning of *I. P.* is this, That the *Authority of the Church of England* is impossible to be maintained: for if (as the *Catholick Church* avows) there be in the *Church* by *Christ's* appointment, any *Authority Ecclesiasticall*, obliging

liging in conſcience; it is certain it is not inherent in the Church of *England*, that began but yeſterday (and is not now at all) and when it began, it began by the renouncing of all viſible authority. Again, if as this diſcourſe pretends, there be no obliging authority (that is, no infallible one; for ſurely none can be obliged to an authority, that confeſſes it ſelf queſtionable) then both the *Catholick Church* and the *Church of England* are meer names, and verbal ſounds, that ſignifie nothing. This is ſo evident, that it is pitty to inſiſt longer upon the perſecuting of good I. P. that here publiſhes his conviction and confeſſion, and muſt either tear out this Preface before ſuch a diſcourſe, or abjure his *Church of England*, if ever it appear again.

14. By what hath been ſaid it is apparent, that the doctrine of the *Infallibility of the Church*, ſpeaking by a *lawful Oecumenical Councel*, is delivered by as full a *Tradition*, as it is poſſible for a doctrine to be delivered. And therefore *Proteſtants* are inexcuſable and ἀυτοκαλάπτοι, ſince, receiving ſuch ſpecial *Books of Scripture* upon no other grounds, but *Tradition*, they yet renounce the *Churches authority*, which is more univerſally and authoritatively delivered and confirmed. The ſame *Truth* is unanſwerably grounded upon what hath formerly been proved in this *Book*, *viz. That it is impoſſible, that that which any one age agrees in, as Tradition, ſhould not be ſo, becauſe that would argue, that ſome former whole Age hath agreed to deceive their poſterity.* *Ob.* 15. But

Ob. 15. But perhaps I. P. or his friends will ſay, *That* though what hath been aſſerted may be effectual to demonſtrate the *Infallible Authority of the univerſal Church*, yet not ſo to demonſtrate, that the *Roman* is that *Infallible Catholick Church*, ſince the *Greeks* may put in their plea, at leaſt to be a very conſiderable part. That they are not unwilling to ſubmit to the *Univerſal Church*, though ſhe ſhould condemn them: For though the importunate reſtleſs malice of ſom *Calviniſtical ſpirits* among them hath procured ſome uncivil, and indeed unchriſtian Clauſes to be put into the *Engliſh Articles*, derogating from the *Authority of General Councels*; yet the true *Engliſh Proteſtant* hath alwaies been ready to proteſt ſubmiſſion to the *Univerſal Church*. But they are not ſatisfied, that they ow that ſubmiſſion to the *Roman*; and if not to the *Roman*, they know not to what Church.

Sol. 16. To ſay ſomthing for the clearing this difficulty, I ſhall deſire them to conſider, 1. That whilſt the *Eaſtern* and *Weſtern Churches* were joyned in one *External communion*, it is apparent that that *Body* was the *Catholick Church*, to which the Promiſes of *Chriſt* were made, and to which *Proteſtants* themſelves would not have refuſed ſubmiſſion. 2. That a breach hapning between theſe Churches, is not mortal to the whole *Body*, but onely to that *Member* that did unlawfully ſeparate. 3. By conſequence, that both the *Title* and real *Authority of the Catholick Church* remains in the innocent *Part*, that is, either in the *Roman* or *Eaſtern Church*. 4. That whetherſoever

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of theſe two be the *Catholick* Church, *Engliſh Proteſtants* are *Schiſmaticks*, ſince they are divided from both, and the pretended grounds of their *Diviſions* are *Doctrines* received by them both. 5. That in caſe *Engliſh Proteſtants* would now take into debate, to whether of theſe two parties they ſhould re-adjoyn themſelves, by that means to become Catholicks again, they muſt be forced to quit both a greater number of their *Topical Doctrines*, and more *fundamental* ones, to fit themſelves to an union with the *Eaſtern*, then with the *Roman Church*. 6. That if they will needs out of *Paſſion* prefer the *Eaſtern*, their *Paſſion* will be evident, ſince that whenſoever either remorſe of conſcience, or the approaches of death made them ſee their unſafe condition, thouſands of them have fled to the *Roman Church* for ſhelter, but never any to the *Grecian*, or any other, but the *Roman*. 7. That as long as they are out of the *Roman Church*, they are in a *headleſs trunck*, divided from the *ſucceſſor of St. Peter*, whom St. *Cyprian*, St. *Hierome*, *Optatus*, &c. acknowledged to be the foundation of *Unity*, *Order*, &c.

Ob. 17. Now if among *Proteſtants*, any out of a perverſe condeſcendence ſhal grant that the grounds alledged for the *ſeparation* of the *Eaſtern* & *Weſtern Churches*, are not in themſelves of ſuch main importance, as to hinder them from being really one *Catholick Church*: And therefore that before the preſent controverſies can be decided, a general Aſſembly of them all muſt be expected.

Sol. 18. to this they muſt give me leave to ſay. 1. That they make the *Promiſes of* Chriſt

Chriſt to be caſual, temporary and obnoxious to *critical daies and ſeaſons*, if they think, that the changes of Kingdoms, or that the humors of an earthly *Tyrant* can either evacuate or ſuſpend the force of thoſe promiſes by which *our Lord* hath obliged himſelf to provide, that the *Gates of Hell*, that is, hereſies, *ſhall not prevail againſt his Church*; The effect of which promiſe, in the opinion of ſuch *Objectors* muſt be delayed, till the *Grand Signior* will allow the *Grecian Biſhops* to meet with the *Weſtern*, to conſult of, and procure the peace and union of Chriſtendom. 2. In caſe they ſhould be permitted to meet, *Proteſtants* may without the ſpirit of propheſie foretel their own moſt ſolemn *condemnation*: For ſince both the *Eaſtern* and *Weſtern* Churches do already agree in moſt doctrines renounced by Proteſtants. [viz. *Tranſubſtantiation*, *Adoration of the bleſſed Sacrament*, *Prayer for the Dead, and by conſequence a Purgatory (in which ſouls are capable of refreſhment by ſuch Prayers) Veneration of Images, Relicks*, &c. *Invocation of Saints, Indulgences, Merit of good works*, &c.] In which *Doctrines* they do agree as acknowledging them to be *Traditionary*: It is impoſſible they ſhould ever be perſwaded to revoke any of them, being met in an *Aſſembly*, unleſs they will renounce all order and manner of proceeding in former *General Councels*; which is not according to the *Method of Proteſtants*. *Viz.* Endleſsly to diſpute every controverted Point by Texts of Scripture, but to judge of the *Truth* of Points, and the *ſenſe of Scripture*.

ture by *Traditien*? In such *Assemblies* therefore *Bishops* will ask one another, *Have your Fathers delivered to you, that Bread, after consecration, becomes the Body of Christ? That this body in the Sacrament is to be adored? That we ought to pray for Souls departed in the Faith of Christ*, &c? If so, *Servetur quod traditum est.* Now it being apparent, that at the present all agree, that such *Doctrines* both in the *East* and *West* have been delivered by *Tradition*; and that their meeting together in a *Councel* will not help to make a *contrary Tradition possible*: It will follow, that whether divided or united, whether alone, or in Assembly, they are, and ever will be at least so far united, as to joyn in the condemnation of *Protestants*.

CHAP.

CHAP. V.

An Answer to the Remainder of the Preface.

1. THe rest of the Preface of I. P. touches my self onely, and pretends to shew what success the writings of those great *Defenders of the Church of England* have had against me in particular, forcing me to confess, That *Infallibility is an unfortunate word: That Mr.* Chillingworth *hath combated it with too great success; so that I would wish the word were forgotten, or at least laid by*, &c. Now since the Church is not at all concern'd in this, but my self onely, who am charged with writing an incongruous impertinent Book, a Book that deserves no answer, but answers it self, since it maintains that which its Adversary did not combat, *&c.* Truly, were it not for I. P. and his friends sake more then mine own, I would not answer for my self: But since I perceive, that the word *Infallibility* is *as unfortunate a word to them* as it was to me, I will endeavour to take order that it shall be so no more.

2. First therfore I say with Mr. *Veron*, that the word *Infallibility* has been found out by the Schools, that love to find out as short waies to express their notions, as possibly can be. And the world finds very great convenience by it: Therefore with reference to the *Church*, *Schoolmen*, and from them *Controvertists*, (desirous to express the great *veracity* of the *Church*, considered as a *Judge*, or *witness* of *Divine Truths*, deposed by God with her, and withal the utmost obligation, that all Christians have to beleeve truths so determined and witnessed by her) found out this single word *Infallibility*, to express both these by

by: But yet the Church her ſelf hath not as yet aſſumed or borrowed this word in any of her *Deciſions* from the Schools: and therefore being none of the *Churches word*, we are not oblig'd to make her to ſpeak it: and the truth is, though it comprehends al that they intend by it; yet it is no *adæquate meaſure* of thoſe conceptions, becauſe *Infallibility* may comprehend a great deal more; for truth and our obligation to beleeve it, is yet in a higher degree in *Scripture*, then in the *Deciſions* of the *Church*, as *Bellarmine* acknowledges; For the Scripture in all points, both of *Doctrine* and *Story*, and all circumſtances is infallibly true: nor ſo the *Deciſions* of the *Church*, in which the ſimple concluſion decided, is onely accounted infallibly true; not ſo the principles upon which it depends, or reaſons by which it is proved, and much leſs are orders made by *Councels*, which depend upon *information*; yet notwithſtanding we cannot finde a more *energetical word* to expreſs the unqueſtionable, and unappealable authority of the Church, then *Infallibility*. We may proceed further, and ſay, that *Divine truths*, revealed internally after a *ſupernatural* manner to the *Prophets*, *Apoſtles*, &c. and by *intellectual images*, are yet more infallible, then the ſame truths revealed by words; becauſ words being but the *Images of Images*, are further removed from that *prime Exemplar of truth*, which is God; and beſides are in themſelves unavoidably ambiguous, and ſo do not convey truth ſo *infallibly*, as *Internal illuſtrations*, yet what can we ſay more of theſe,

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then that they are *Infallible*? Laſtly, there is no *Image* ſo perfect, but in as much as it is an Image, it comes ſhort of the *Exemplar*, which is truth it ſelf, that is *God*; and by conſequence differs from it: yet the ſupremeſt title that we can give to God himſelf, in this regard, is *Infallibility*.

But to inſtance more familiar examples of the ſeveral degrees of *Infallibility*, I am *infallibly* aſſured, that I cannot repeat all the words I have ſpoken this laſt year; and yet I am more *infallibly* aſſured, that I cannot ſay over again, all I have ſpoken in my whole life. I am *infallibly* aſſured, that if I threw a thouſand dice, they will not be all ſixes; and yet I am more *infallibly* aſſured, that the ſame caſt upon ſo many dice cannot be a thouſand times ſucceſſively repeated: Of all theſe impoſſibilities I have ſeveral degrees of aſſurance, and every degree in a certain ſenſe infallible, but in a ſevere acception of that word, the very higheſt is not rigorouſly *infallible*, becauſe none of the caſes alledged are abſolutely impoſſible, if we ſpeak of the higheſt degree of impoſſibility; for ſuch imply a flat contradiction, as that a part ſhould be equal to its whole, or any thing be and not be at once, a kinde of certainty that is appliable even to very few Demonſtrations: we are not ſo ſure that the light of the Moon is borrowed from the Sun, or her Eclips by the interpoſition of the Earth, yet theſe are reckoned amongſt demonſtrations in Aſtronomy, and no man in his wits ever doubted of either. Methinks,

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if God have furniſht his divine and ſupernatural truth, with evidence equal to this, that the Sun will ſhine to morrow, or that there will be a ſpring and harveſt next year, we are infinitely obliged to bleſs his providence, and juſtly condemned, if we refuſe to beleeve the leaſt of ſuch truths, as ſhewing leſs affection to ſave our ſouls, then the dull Plowmen to ſow their corn, who certainly, have far leſs evidence for their harveſt, then *Catholicks* for their faith, they inſiſt not peeviſhly upon every caprichious objection, nor exact an infallible ſecurity of a plentiful reaping next Summer, but notwithſtanding all difficulties and contingencies proceed chearfully in their painful husbandry; and here I ſhall beg leave to ask the Reader this ſerious queſtion, ſuppoſing (not granting) that the greateſt aſſurance the Church can give, (abſtracting from the promiſes of Chriſt) be of no higher *infallibility*, then the loweſt degree we have mentioned: would you venture your ſoul, that a thouſand dice, being thrown out of a box would come forth all ſixes? Do you not ſee by this argument, that it is a thouſand to one the *Catholick* is in the right, and conſequently a thouſand to one the *Proteſtant* is in the wrong, and this will neceſſarily follow; for in Religion we cannot ſtand by and look on, but we muſt abſolutely engage on one ſide, and therefore it is a deſperate ſhift of ſuch *Proteſtants*, as think, that becauſe they ſee not a clear demonſtration of the *Churches Infallibility* in the ſevereſt importance of that word, they

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may therefore ſafely continue in their ſchiſm, unleſs they be hardy enough to venture their ſouls in a way, where it is at leaſt a thouſand to one they loſe them. So that, though humane wit ſhould by captious objections ſeem to trouble the clearneſs of the *Infallibility* of the *Catholick Church* (which is in it ſelf really impoſſible to be endangered) yet are the motives of adherence to that Communion, ſo highly credible (even in a rational & natural conſideration) that it were an abſolute madneſs, to prefer any other ſeparated Church or Congregation, which cannot pretend to the leaſt credibility to ſupport it.

3. Theſe things being thus premis'd, ſince there are ſo many degrees of truth, or veracity and *Infallibility*, and yet the ſame word *Infallibility* applied to them all, it may be very reaſonable, that great *Caution* ſhould be uſed in the application of it, that is, that it ſhould be expreſſed in what ſenſe and degree the word is taken before it be urged or diſputed upon. So that if it be advanced to a more ſublime degree then the matter requires, no wonder if there be miſunderſtanding between Diſputants, and not only a prolonging of *Diſputations*, but alſo an impoſſibility of ending them: Now whether it is the fault of *Catholick Controvertiſts* for want of explication and clearing of the ſenſe of this word *Infallibility*, that hath given an advantage to *Proteſtants*, I examine not; but ſure I am *Proteſtants* have taken advantage from the ambiguouſneſs of this word *Infallibility*, to embroile the controverſie of the Churches autho-

authority, and to ſpin it out endleſsly: inſo-much, as there is not one *Author* of them I ever met with, that (treating of this contro-verſy) diſputes to the point, or ſo much as aimes to combat againſt the *Churches Autho-rity*, but againſt an image of *Infallibility*, crea-ted onely by their own fancies.

4. For proof of this, (to omit the ordi-nary *Polemical writings* of *Proteſtants*, who waſt paper and time onely in combating par-ticular unneceſſary points controverted by *Catholicks* themſelves) I ſhall deſire any inge-nuous *Proteſtant* to examine the proceedings of Mr. *Chillingworth*, and even my *noble Lord* too, in this little Treatiſe, and he wil acknow-ledge what I ſay to be true; yet certainly no Engliſh writers ever profeſſed to come cloſer to the point, then they.

5. Firſt for Mr. *Chillingworth*, what a brandiſhing and flouriſhing doth he keep with his pen, and what a great proportion of his book is ſpent in Diſcourſes, by which he would pretend to enervate the Churches Infallibility, which do not ſo much as approach to-wards it? For ſuppoſe a *Pope* were *Simoniacally* ele-cted, or a Biſhop unlawfully conſecrated, or a Prieſt not baptized, or that any of theſe had a per-verſe intention in adminiſtring the *Sacraments*, would the *Church* for all this fail in being an *Infallible Guide*? or would all Chriſtians be turned out of their way to ſalvation? Did not, or might not he eaſily have been informed, that excepting in Infants, even *Baptiſm* it ſelf, and much leſs any other *Sacrament* unlawfully and invalidly adminiſtred, do not to ſuch a degree prejudice the perſons, but that the *Votum Baptiſmi* will ſuffice them? And *Simony* does not wipe out the *Character*, though the Church in deteſtation of that crime does invalidate the *Popes acts*, and deſtine him, when the crime is proved, to a *Depoſition*.

And

And as for my *Lord Falkland*, upon what a miſtaken notion of *Infallibility* he proceeds in this diſcourſe, let the 27th. and 28th. *Paragraphs* of that Treatiſe (according to a more exact impreſſion, 1646) witneſs, where enveighing againſt *Catholicks* for putting *Hereticks* to death; and preventing a Recrimination, for *Calvin's* burning of *Servetus*. And the *Church of England* executing *Catholick Prieſts*: He concludes that paſſage with theſe words. *The Church of* England, *confeſſing ſhe may erre, is not ſo chargeable with any fault, as thoſe which pretend they cannot, and ſo wil be ſure never to mend it: And beſides, I will be bound to defend no more then I have undertaken; which is to give reaſon, why the Church of* Rome *is not Infallible.* Whereby his Lordſhip ſhews clearly, that in his opinion, an argument from any, ſuppoſed, erronious opinion, or faulty practice in the Church, was of force to diſprove the *Churches Infallibility*, although ſuch an errour or ill practice was never authoriſed by any deciſion of a General Councel, nor univerſally ſpred through the whole Church, as this example, mentioned by him, apparently never was.

6. It was from the like diſapprehenſion that my ſelf formerly had of the notion of *Infallibility*, and miſapplication of it to points controverted by *Catholicks*, in which the *Church* it ſelf is entirely untouch'd, that I conceived Mr. *Chillingworth's* book unanſwerable, and by conſequence was ſo long kept at a diſtance, and diſheartned from ſo much as taking into debate, whether the

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Catholick Church was to be considered by me, when *I* was in queſt of a new one; had I not reaſon then to ſay, that *the word Infallibility was* (not as I. P. quotes me ſimply, *an unfortunate word*, but) *to me an unfortunate word*: not for any fault that was in the word it ſelf, but for my miſinformation and miſtake of the true ſenſe and inportance of the word? and was it a betraying of the cauſe or a confeſſion of guilt, when I ſaid, that Mr. *Chillingworth had combatted againſt that word with too great ſucceſs*? Succeſs, I mean, not againſt the *Church*, but againſt his own ſoul, and the ſouls of his *fellow-Engliſh-Proteſtants*, (if I may lawfully call them his fellows) who conſpiring with him in the miſtake of the word, were, and are, God knows, with him frighted from the *Church*, which is placed out of the reach of all the ſhot and noiſe that he makes againſt it. It was therefore not without cauſe that *I wiſhed that the word might be forgotten, or at leaſt laid by*, that is, as long as *Proteſtants* do, and will perſiſt in a wilful miſtaking of its ſenſe and notion. And that this was my meaning, and no thought of finding fault with the word *Infallibility* it ſelf, which I acknowledged to be as fit a word to expreſs the *Authority of the Church by*, as could be found in one ſingle tearm, does evidently appear in many paſſages of my book: and therefore, notwithſtanding that wiſh of mine, and ſeeming advice to others; yet I my ſelf unawares in all this diſcourſe till I came to this point, made uſe of the ſame word, but it was with a reſolution

ſolution to ſay, what I have now ſaid, to prevent any more miſtaking of it. I. P. therfore, if he well conſider it, will finde little ground to pleaſe himſelf with thoſe other words of mine, *That Proteſtants have indeed very much to ſay for themſelves, when they are preſs'd unneceſſarily with it*; and therefore *I deſired that they might never be invited to combat the Church under that Notion.* It was pure pitty to them that I ſaid thus, and not the leaſt apprehenſion for *Catholicks*. They have indeed much to ſay for themſelves, when they are preſs'd unneceſſarily with it, and the occaſions of their miſtaking it not taken away; for they will run into endleſs diſputes, and ſuch diſputes, as *Catholicks* will furniſh them with armes to defend themſelves; whereas, if they be urg'd to produce what they have to ſay for themſelves, when the *Authority of the Church*, ſpeaking in a lawful *Oecumenical Councel* is objected to them, they are dumb and aſhamed to name the new, and quickly decrepite *Church of England*, and its Authority, which vaniſhes at the very ſight of the Authority of the *Univerſal Church*; yea, and as ſilent will they be, when they are invited to combat the *Authority of the Church*, under the notion of *Infallibility*, ſo that that notion be firſt clear'd, and warning given them to abſtain from miſapplying it to queſtions, in which onely particular *Catholicks*, and not the Church it ſelf is concerned: but indeed, I ſhould not have ſaid, *They have much to ſay for themſelves*, for, alas, it is miſerably againſt themſelves, in the higheſt

highest degree, when they either unfortunately, or wilfully shroud themselves under ambiguities of words, or when they change the state of that question, which should end all questions, either devising or catching at all advantages to keep them out of Gods Church.

7. Upon these considerations, if I said, that *Infallibility was* (to me) *an unfortunate word*, had not I reason to say so, since it indangered my loss, and caused my delay of attaining to the fundamental happiness of this and the next world, which is to become a member of the Church of Christ? This might have been spoken without any prejudice or disparagement to the word it self: as it may be truly said, that *Homousion* (the Churches own word) was an unfortunate word to the *Arians*, as likewise that *Theotokos* was an unfortunate word to the *Nestorians*, since they would not accept heaven, unless they might have it without being oblig'd to receive those words. Therefore I. P. must pardon me, and give me leave to say more, that is, that *Infallibility* was an unfortunate word, not to me onely, but to Mr. *Chillingworth* likewise, and to my *lord Falkland*, and to I. P. himself, and indeed to all *Protestants*, since they will needs, to their own great disadvantage, make advantage of it, to embroil *Controversies*, to multiply objections, and to exclude themselves from the Church: and this they do, because they will neither use nor accept of any other word; And this word which is in it self, and confined to the

preſent acception, very expreſſive and proper) they will needs underſtand in a far more ſublime and comprehenſive *Notion*, then *Catholicks* intend, thinking, that if they could ſhew that any particular perſonal opinions of *Catholicks*, or any practiſe in the *Church* did ſwerve from that rectitude, which they imagine to be imported by that word that they had reaſon to renounce the *Churches Infallibility* and authority, though (by being in the *Church*) they would have no obligation to joyn in ſuch opinions or practiſes. What *Proteſtant* would have the confidence to ſay, that it doth not belong to the *Church* to be the *interpreter of Scripture*, or that acknowledged lawful *General Councels* are not obliging under the penalty of manifeſt *Schiſm*, that is, damnation? And again, on the otherſide, what one Proteſtant is there, who will not proteſt againſt the *Infallibility of the Church*: and yet this *Infallibility* in the meaning of the *Church*, neither does nor muſt comprehend more then is imported by the other expreſſions? Is it not apparent therefore, *Since no ſuch word as* Infallibility *is to be found in any Councel, and ſince the Church did never enlarge her authority ſo vaſt a wideneſs, as Proteſtants will needs hither to collect from the word Infallibility; but rather that ſhe does deliver the victory into our hands, when we urge her Deciſions*, that any *Catholick*, that had any *charity* in diſputing with *Proteſtants*, would either wholly abſtain from the word it ſelf, or ſince it is become ſo common, and with all ſo convenient (for no other

other ſingle word can be imagined ſo proper) would, in uſing of it confine it to its neceſſary acception in the preſent matter, and ſo prevent *Proteſtants*, that they ſhould not, if they would, make uſe of it to their moſt diſadvantagious advantage; And this latter expedient I have in this review made uſe of, keeping the word *Infallibility* (in it ſelf good and innocent;) yet withal uſing caution, that it ſhould not be miſtaken.

8. What is now become of your exclamations, my good unknown friend, I. P. how impertinent are they, and how harſhly and inharmoniouſly do they ſound? *O the ſtrength of reaſon rightly managed* by the Great Defendors of the Engliſh Church! *O the power of truth clearly declared! That it ſhould force an eminent member of the Church of Rome* (alas, eminent in nothing but in miſerable imperfections) *to retract ſo neceſſary, ſo fundamental a doctrine, to deſert all their Schools, and contradict all their controvertiſts?* For is it not apparent, even from the firſt impreſſion of my Book, that it was ſo far from being true, that the ſtrength of reaſon rightly managed by you, or the power of truth clearly declared by you, compelled me to uſe ſuch expreſſions; that on the contrary, it was your manifeſt unreaſonableneſs, and your wilful miſtake of *Truth*, that forced me out of compaſſion and *charity* to you [not to retract any doctrine of the Church, nor to deſert any community in it, but] to temper what the *Church* and the *Schooles*, and

Controvertists, likewise say, to your too much depraved palats.

5: Having been so large hitherto, I may the better dispence with my self to be brief in what follows. Therefore, whereas in the sixth *Paragraph* I. P. says, That *it is not the name or word* (*Infallibility*) *that is deserted by Mr.* Cressy, *but the whole importance and sum of it; since he does not except against the word, but to receive it in the sense of Cardinal Bellarmine*; that is, *Infallibilis est qui nullo casu errare potest*, &c. To this I must needs say, that truly I. P. is mistaken, for it is onely the word *Infallibility* that is in controversie, and that protestants (I do now except Mr. *Chillingworth*, &c. who are far from being truly *English Protestants*) do make a meer nominal controversie of this great fundamental one: for no argument that ever I saw, is so much as intended by them to disprove this truth, *That it belongs to the Church to be the interpreter of Scripture*, and not to any private spirit, or natural reason, or this, That *the Decisions of the Catholick Church in lawful approved General Councels are not obliging under pain of Anathema*, incurring of schism, and by consequence damnation: and it is this, I say principally this, that the Church understands by the notion of *Infallibility*: Therefore it is in your own sense onely, and not *Bellarmines*, that you will understand those words of his, *Infallibilis est qui nullo casu errare potest*: for *Bellarmine* himself, as I have shewed in my book, acknowledges a *General Councel to be infallible*, yet not Infallible, as the

the Scripture, that is, *Quod in nullo casu errare potest*, for the *Scripture* is *Infallible*, not onely in *Essential Doctrines*, but even in all *circumstantial*, *historical passages*, *phrases* and and words: whereas *Councels* are onely *Infallible* in the substance of their Decisions, the which Decisions, as *Salmanticenſis* saith, are likewise to be extended no further, then the latitude of the *Heresies*, which they intend to condemn: but as for other passages in Decrees or decisions, as the *grounds*, *principles*, and *reasons*, from which a *Councel* deduces its *conclusive Decisions*, &c. In those it may be deceived, and much more in orders and reformations, which depend upon prudence or information. It is therefore a very great apparent mistake, when you say, that Mr. *Cressy* retracts (either the word *Infallibility* it self, which he often makes use of, or or much less) the full importance and sense of that word, unless you will mean, that he will not use it in your full importance and sense; for that he acknowledges he will not; he is too charitable to you, to justifie or encourage you in your mistakes. As for Mr. *Chillingworth*, my *lord Falkland*, and if there be any other that proceed upon their grounds, whom you ought to have called, not the *Great Defenders*, but *the great Destroyers of the Church of England*) though they do indeed mistake the word *Infallibility*, extending it to too comprehensive a sense, yet, that does not hinder them in their way, for by making every ones personal reason to be *judge* and interpreters of *Scripture*, they

do thereby deſtroy all obliging authority, whether fallible or infallible.

10. In the ſeventh *Paragraph* the *Author*, I. P. very rationally, that is, very conſequently to his moſt irrational miſtaking me. Firſt imputes unreaſonableneſs to me, in making any anſwer to the arguments, made againſt that which he confeſſes himſelf cannot be maintained. Hereto, I anſwer, That 1. Since it was Mr. *Chillingworth*'s book, and not any Prelatical Proteſtants argument againſt the *Catholick Churches* authority, that perplexed and entangled me. And 2. ſince I knew that Mr. *Chillingworth* beleeved his arguments unanſwerable, not onely by his Adverſary, and ſuch as proceeded upon his *Adverſarie*'s ſpecial grounds, but by any *Catholick* upon what grounds ſoever; and that the onely grounds upon which *Catholick authority* could be deſtroyed, were not ſuch as my *Lord of Canterbury*, &c. proceeded on. *viz.* To ſet up a little authority, and ſeemingly to contradict an univerſal one; but onely ſuch as Mr. *Chillingworth* uſed, *viz.* To diſoblige every Chriſtian from all authority whatſoever, as obliging the conſcience to the beleeving of any thing, and making *private reaſon* the judge: where was this unreaſonableneſs of mine, when I attempted to ſhew the world how I came to be undeceived, and upon what grounds I ceaſed to think, what before not I onely, but very many *Proteſtants* beſides my ſelf, thought; namely, that Mr. *Chillingworths* book did wholly deſtroy, not only his miſtaken *Infallibility*, but the true real

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Infallibility or *Authority of the* Church. I am moſt aſſured, if the reaſons given by me againſt M. *Chillingworth* be indeed concluding, and my anſwers to his objections ſatisfactory, that if Mr. *Chillingworth* had been alive to read my book, and had thought ſo too, he would not have made that poor ſhift that I. P. hath done, and have ſaid that Mr. *Creſſy* did unreaſonably to impugne him.

11. In the next place foraſmuch as concerns the manner of my *Anſwer*, which I. P. in the eighth *Paragraph*, ſays is yet more unreaſonable, In *that I, deſerting the Infallibility, anſwer onely to the authority of the Church, ſo making this authority anſwer for that Infallibility.* I anſwer, that it was onely a miſtaken notion, that both *I* and Mr. *Chillingworth*, and all *Proteſtants* have of the word *Infallibility*, that I deſerted, and deſire I. P. likewiſe to deſert with me, but as for the true *Infallibility*, which is in effect al one with the *Authority* of the Church, it could never enter into my thoughts to deſert it, and it proving to be the very ſame thing with the *Authority* of the Church, obliging under damnation, it is very reaſonable, that this *Authority* ſhould anſwer for that *Infallibility*, and that *Infallibility* for this *Authority*.

12. As to the *three Abſurdities* in the opinion of I. P. following from the unreaſonableneſs of my anſwer; of which the 1. is, That *after all I have ſaid to Mr.* Chillingworth's *arguments, I muſt ſtill acknowledge them unanſwerable, as they were intended by him that made them.* 2. *That my Anſwer muſt be to*

no purpoſe, becauſe I pretend to anſwer his arguments as againſt the Authority of the Church, ſimply conſidered, without Relation to ſuch an Infallibity, which were never made againſt an Authority ſo qualified. And 3. *That if I intend to refute all oppoſition made to the Infallibility of the Church, by an aſſertion of its bare authority, then muſt I aſſert that authority which is fallible, to be as great and as convincing, as that which is Infallible*, &c.

Here I anſwer, that there is no need of any further anſwer, for that which is already ſaid, demonſtrates all theſe conſequences to be meer miſtakes, grounded upon miſtakes Yet, becauſe for good I. P. ſake, I am content to take the pains to ſay more then abſolute neceſſity requires; therefore that which is already ſaid, being preſuppoſed; to the firſt pretended Abſurdity, I anſwer. 1. That Mr. *Chillingworth* did eſteem both the Rhetorick and Logick of his Book prevalent, not onely againſt Dr. *Potters* ſingle *Adverſary* and his grounds, but againſt the very foundations of all *Catholick Authority*; inſomuch, as he challenges all *Catholicks* whatſoever, proteſting, that if they be able to anſwer, but a very few leaves of his Book, he will ſubmit and go to *Maſs* preſently. And 2. The truth is, if his poſitive grounds of *The Bible, and nothing but the Bible*, interpreted caſually by private reaſon, be the onely Rule, not *Infallibility* onely, but all *Authority* is deſtroyed: Therefore his intention was, that his arguments ſhould have their force, not onely againſt that notion,

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which he thought his *Adversary* had of *Infallibility*, but against the thing it self, whether you will call it *Authority or Infallibility*. And by consequence, 3. I have no obligation to think still (for it never concerned me to think) his arguments to be unanswerable, as they were intended by himself.

13. To the second pretended *Absurdity*, I further answer, that it is true, Mr. *Chillingworth* very often mistakes, even his *Adversary* in his acception of the word *Infallibility*: And this I said in general in the Book, and much more that he mistakes in his application of this mistaken notion to the *Churches Authority*, or *qualified Infallibility*. But though I said this in general, you will finde, that when I come to a particular answer of passages and grounds quoted out of him, they are such as concern the positive fundamental grounds of his whole book, and destroy not onely all Infallibility, but all Authority, yea, the very being of a Church, whether *Catholick* or *Schismatick*. And where I answer particular objections against the *Church*, I have no recourse to his mistake of *Infallibility*; Therefore my answer is to some purpose, though many of his objections be to none, as to *Catholicks* in general.

14. To the third supposed *Absurdity*, I answer, that I had rather think I. P. did read my Book negligently, then that he would censure it malitiously, and against his conscience, if he did read it with care. For it is evident through my whole book, that my own thoughts were, & I have clearly signified

thoſe thoughts to have been, that *Infallibility and Authority are in effect all one*, as applyed to the *Church*: For to ſay that the *Church* has authority in a *General Councel* to propoſe *Doctrines of Faith*, and to oblige all *Chriſtians* under penalty of damnation to receive and beleeve the ſaid *Doctrines*, and withal to ſay that ſhe is fallible, and may deceive and propoſe falſities for truths, and ſo propoſe them, as that there can be no appeal from her, would be the extremity of injuſtice, and the exalting of a Tyranny more grievous then *Sicily* ever felt, a Tyranny upon Souls. I wonder therefore what art it was that I. P. uſed, when he extracted out of my book, that becauſe of the ill uſe that Mr. *Chillingworth*, &c. made of the Scholaſtical word *Infallibility*, exalting it to the ſupremeſt degree that the word could import, that is, to a degree not at all pretended to by the *Church*, no nor ſcarce by the *Scripture* it ſelf, and therefore I declared my willingneſs, not to ſerve my ſelf of that word, which was none of the Churches own, and deſired others alſo, either to abſtain from it, or at leaſt to adjoyn ſuch neceſſary qualifications to it, as were allowed by the Church, to the end, that Proteſtants might ſee, what it is that they combat, and ought to ſubmit to. *viz.* The juſt and *lawful Authority of the Church*, in interpreting of *Scriptures Authoritatively*, and propoſing of *Doctrines* with abſolute obligation of beleeving: I wonder, I ſay, by what new art he extracted this conſequence, that *I muſt aſſert, that that Authority is as great, and*

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convincing, which is fallible, as that which is Infallible. Did I ever deny, or give the leaſt ground of ſuſpition, that it was in my heart to deny, the *Authority of the Church* to be *Infallible in Deciſions* propounded by her, as traditionary? Is it to ſay the Church is fallible, or a Guide that may lead a ſoul out of the way, or a Judge capable of miſtaking, becauſe there may be ſpread in ſome places of the Church ſome *Opinions* (no *Deciſions*) or ſome *practiſes*, which *Proteſtants* may account unwarrantable? No, no, it is meer guilt in I. P. that made him draw ſuch an inference; he is loath to ſee the truth appearing out of clouds. I may more truly call the word (*Infallibility*) *the Darling of Proteſtants*, then, as he does, of *Catholicks*, a Darling to them, becauſe they can (under the ambiguouſneſs of it) ſhelter themſelves from truth, obedience, and ſalvation.

15. Now, whereas I. P. in his ninth *Paragraph* profeſſes, that, *having conſidered the inconſiderableneſs of Mr.* Creſſy's *anſwers, and indeed whole diſcourſe; he changed his reſolution to anſwer it, as judging it not to deſerve an anſwer*: I have nothing to ſay but this, that truly I neither did, nor can commend the Book to him, as a writing conſiderable, or that might deſerve his labour to confute it; but yet if I thought there were no other imperfections to make it inconſiderable, beſides thoſe that he hath taken notice of in his *Preface*, I fear I ſhould be tempted to think well of it. However, this I can ſay confidently,

dently, that notwithſtanding any objections as yet made by him againſt it, he may, if he pleaſe, reſume his reſolution to anſwer it, without apprehending any guilt, but onely the chooſing ſo weak an Adverſary. But yet inſteed of that, I would rather adviſe and beſeech him to read ſuch a *Fundamental Controverſie*, as this, concerning the *Churches Infallibility*, with other eyes and heart then he has done mine; that is, with a minde diſ-intereſſed and willing to finde the truth by whomſoever propoſed. It is impoſſible but that education muſt needs have given a great *Bias* one way: therefore when he reads any thing, upon the truth or falſehood whereof his ſouls depends, he ſhould rather ſtrain himſelf to give a weight to objections made againſt any of his ſettled preconceived opinions, then catch at circumſtantial advantages to elude them: if there be any reaſons weakly urged by me, he ought to exerciſe his own wit to preſs them more efficatiouſly againſt himſelf: but above all things he ought to pray to God (as God willing, I ſhall not fail to do both for him, and all his, and my friends) that he would increaſe in his heart a diffidence of his own judgement, and an humble pliableneſs to ſubmit to truth and authority.

16. Laſtly, Where he concludes with his teſtimony of the *invincibleneſs of my Lord* Falkland's *Diſcourſes*, eſpecially the Reply: *I* have no more to ſay, then what I ſaid in the beginning, excepting this, that

that for the *Reply*, he to whom is was made is concerned in it: and as for the Discourse of *Infallibility*, if the noble Authour were alive, I would have presumed to have had his leave to have answered it.

CHAP.

CHAP. VI.

The Fundamental ground of my Lord Falkland's *Diſcourſe Examined.*

1. HAving ſaid thus much to the preface of I. P. (if theſe *additional papers* had not been haſtily called for to the *Preſs*) *I had perhaps finiſhed a begun* Diſcourſe *in oppoſition to my moſt dear lord* Falkland's *Theſes* concerning *Infallibility*; to each of which I had determined to have adjoyned an *Antitheſis*. But (ſo much leaſure not being permitted me) I will content my ſelf at preſent to ſingle out the eleaventh Paragraph, (according to a former Edition, *An. D.* 1646.) and to oppoſe a brief *Anſwer*; and by ſo doing, I ſhall give a vertual ſatisfaction to the whole *Diſcourſe*; Becauſe in that one *Paragraph*) and in ſcarce any one beſides) *is clearly contained the ſtate of the main Controverſie. viz. The ground upon which is demonſtrated the neceſſity of an infallible authority in Gods* Church, and the onely ſeeming rational and poſſible way to avoid and defeat that authority.

2. The words of the Paragraph are theſe, *The chiefeſt reaſon, why Catholicks diſallow of the Scripture for a Judge, is, becauſe when diſferences ariſe about the interpretation, there is no way*

way to end them: And that it will not ſtand with the goodneſs of God to damn men, for not following his will: if he had aſſigned no infallible way how to finde it. This is the Allegation of Catholicks, in which mention likewiſe might have been made of the *writing of the Fathers*, and any thing but the teſtimony of the preſent Church, becauſe reaſon and experience ſhews that differences will ariſe about the interpretation of them likewiſe, and no poſſible way to end them neither, but by a *preſent infallible Authority*. To this Allegation of *Catholicks*, his lordſhips anſwer followes in theſe words. *I confeſs this to be wonderful true* ἐγὼ γὰρ ἀπαίδευτος ἐγώ, ὡς ἔλεγε λέγειν πάρ' ὃ φρονῶ, [i. for I am not ſuch a wretch as to ſpeak otherwiſe then I think] *and let them excuſe themſelves that think otherwiſe. Yet this will be no argument againſt him, who beleeves, that to all, who follow their reaſon in the interpretation of the Scriptures, and ſearch for Tradition, God will either give his Grace for aſſiſtance to finde the Truth, or his pardon if they miſs it: and then this ſuppoſed neceſſity of an infallibly Guide, with this ſuppoſed damnation for want of it, fall together to the ground.*

3. The fundamental ground upon which *Catholicks* build the neceſſity of an *infallible Authority*, is that Article of the *Creed*, *Credo unam Sanctam, Catholicam, & Apoſtolicam Eccleſiam*, 1. *I beleeve one Holy Catholick and Apoſtolick Church. I beleeve* the *Church* to be *one*, *one Body* conſiſting of many members, ſubordinately joyned, and united under *one Head*: which *Unity* is, eſpecially, in regard of

of *one faith* profeſſed by all, and *one Charity* chaining all hearts together: Now *one Church* there cannot be, without *one Faith*; and *one Faith* cannot be, where differences are impoſſible to be reconciled; and no poſſible way to reconcile differences, but by *Authority*; and no *Authority* ſufficiently efficacious to this end, but *an infallible one.*

4. *I confeſs this to be wonderful true,* (ſays his lordſhip) *for I am not ſuch a wretch,* &c. what is it that his lordſhip confeſſes? That the *Church is one Body,* profeſſing one faith? No, alas! That was no *Article* in his *Creed.* What then did he ſo ingeniouſly confeſs? That it was neceſſary that differences and controverſies ſhould be decided? No nor that neither. The thing that he confeſſeth with an unexampled ingenuity, is, *That, if it be neceſſary that differences ſhould be decided and ended, and that errors ſhould be aboliſhed; God is obliged by his infinite goodneſs to make his truth known ſome infallible way, by ſome infallible Guide.* So that by his lordſhips acknowledgment, and by the evidence of reaſon, if the Church muſt have *one faith,* it muſt have *one infallible Guide.* It is therefore this *Unity of the Church,* that his *lordſhip* denies to be neceſſary; yet he would not have denied the neceſſity of ſuch an *Unity,* if he could have found an *infallible Guide;* without which he knew there could be no unity; but miſſing of that, and deſpiſing to think of ſuch a blinde, and lame *Guide as a Church of England* or *Geneva,* &c. [none of which could ever end one controverſie] He concludes that there is no neceſſi-

ty that controverſies ſhould be concluded; Nor damnation for not following the will of God, ſince he left no infallible Guide to lead us to the knowledge of it. A doctrine ſo horrid, that it is much more derogatory to the honour of Chriſt, then *Arianiſm* it ſelf, which though it robs him of his divinity, yet places him above all other creatures. But this denies him even that degree of common ſenſ, which men of mean capacity enjoy: for it makes him eſtabliſh a law with his own blood, which is neither neceſſary to be kept, nor indeed poſſible to be known; then which, what can be more abſurd & ridiculous? The perſpicacity of my honored lords judgment was ſo imployed in oppoſition of *Infallibility*, that I am confident, he never reflected upon theſe ſad inevitable conſequences.

5. But ſurely no ſalvation is to be had without this unity in divine truth, (as I have ſhown at large in my *Exomologeſis*) and onely Chriſtians have *the Depoſitum of Divine Truth* entruſted to them: Where then ſhall they finde it? In his lordſhips forementioned *Anſwer* it is implied, That it is onely to be found in *Scripture*, and *Traditionary writings*. But all ſuch writings are obnoxious to variety of ſenſes, and interpretations: What muſt be done in that caſe to finde out the true Interpretation? for that every body (ſays his lordſhip) muſt ſhift as well as he can; he is to do his beſt, following the dictamen of his own *private Reaſon*, to finde out the true ſenſe of *Scripture*. And for his comfort he is to beleeve, that if his

private

private Reason should chance to mis-lead him, [as ten thousand to one it will] yet there is no danger at all, let but private Reason do its best, and he may assure himself all wil be well: *Gods infinite goodness would fail, if a Soul, proceeding so reasonably, should miscarry.* But how is this confidence of security in following private Reason grounded? That does not at all appear, neither in *Scripture* nor *Tradition*, neither did his lordship seem to imploy the admirable sharpness of his own *private Reason* to search grounds for that, upon which the Eternal disposal of his soul depended.

6. That which drove his lordship upon the rock of *private Reason*, was meerly a mistake, as may appear to any one that shall carefully read this small Treatise of his. If he could have found an *infalible Authority* [for one less then *infallible*, was to his reason a ridiculous thing] he would have abhord the though of relying on *private Reason interpreting Scripture*. He sought after this *infallible Authority*, but he sought onely there, where either it was not, or at least it would require very sharp eyes, and a very unprepossessed minde to discover it; Therefore he streins his *Reason* to prove, that this *Infallibility* is not to be found in the *Pope*, nor in a *Councel*, at least, not so evident to him, as to countervail the seeming evidence of the force of some objections, that he had against some decisions of Councels, and such an evidence he must needs have or none; To demonstrate this, he makes use of all the imaginable difficulties and *nullities* that could be found

found againſt the *legitimation of* a Pope and *Councel*, and of any erroneous opinions, or unlawful, or queſtionable practiſes in the Church, though never decided, nor warranted by the *Church* it ſelf. But there is not one word in all his *Diſcourſe* againſt the *Infallibility* of the *Univerſal Church* it ſelf, or of a *general Councel approved of, and received by the Church*. It ſeems in his *Diſputes*, it had been his misfortune, chiefly to treat with thoſe that would urge the *Dogme* of the *Popes Infallibility*, not onely as a *Catholick Truth*, but alſo, as a neceſſary fundamental eſtabliſhed point of *Catholick Faith*, and not being fully cleared in the evidence of their pretentions [a thing not very ſtrange, ſince many learned *Catholicks* would furniſh him with doubts, and *Objections* to encreaſe the miſt and obſcurity] he concluded, that no *Infallibility could any where be made appear*.

7. Being thus unfortunately perſwaded, that there was no evidence of an *Infallible Univerſal Authority*, plain evident *Reaſon* taught him, that there could not poſſibly be any other *Guide*, but *private Reaſon* following its own light; for this *private Reaſon* would never lead him to ſubmit his *Reaſon to a Church of England*, or *Geneva*, or *Racovia*, &c. For why to any one of theſe, rather then to another? And if to all of them indifferently, then to contradictions, becauſe in many things they contradict each other.

8. In this caſe and circumſtances therefore, his *lordſhip* argued as reaſonably as it was

was possible for one to do, that had mistaken the first principle; and with the clear ingenuity of a *truly noble spirit* [not imitated hitherto by any *Protestant*] he acknowledged that upon any other grounds but his, the Plea of *Catholicks* was unanswerable & unavoidable, that is, unless *private Reason* (following its own light in the *Interpretation of Scriptures*) were to be every ones *Guide*; and this being apparently a most fallible Guide (unless it were certain, that God would *give his grace*, that is, good fortune, to assist *private Reason* in finding the *Truth*, or his pardon in case it missed of finding it) the pretentions of *Catholicks* are unanswerable.

9. Now instead of searching reason to combat this usurpation of *private Reason*, I shall beg of all reasonable ingenious *Persons*, to consider with me, what a deplorable case this was; that he who saw evidently, that if the *Catholick Churches Authority* and *Infallibility* were opposed, all other *Churches* must expire; The *Authority of the English Church* would be an airy fantosm; the *Tyranny* of *Geneva*, an abomination; *Amsterdam* a meer *Bedlam*; *Racovia* an execration, *&c.* Should notwithstanding think, that any one could be safe in no *Church* at all, and thereupon (renouncing all authority, both name and thing) should betake himself to the casual conduct of blinde, humane, *natural Reason*; but *Judicia Domini abyssus multa.*

10. Well; but this conduct of *Reason*, and this indifferency, as to the point of danger, Whether *Reason* be a true or false Guide, must be

be disproved by some infallible way (says his *lordship* in the beginning of the twelfth Paragraph) otherwise none can be condemned, if they follow it.

11. For Gods sake, what more infallible proof can be imagined against it, then this, That such a *Guide*, such an arbitrary, incertain, incapable, blinde Guide and interpreter was never heard of in Christs *Church* till this age, that it appeared out of the mists of *Polonia*. Tis true, it has been actually, really followed by all sorts of *Hereticks*, and *Schismaticks*, though they were asham'd to cal it by his own name of *private Reason*, for they pretended it was the *Church*, the *Primative Apostolick Church* that they followed: but never till this later Age *private Reason* (as *private Reason*) shew'd it self in the *Chair of Judicature*. *A Guide*, that will lead them (that follow) through Rivers and Fens, through Woods and Deserts, through Mountaines and Precipices, to the right hand and to the left, backwards and forwards, and in a Circle: *A Guide*, that must never repose, but be continually travelling, which way it matters not, being as secure in Falsehood, as in Truth: *A Guide*, that can never be confident, much less secure of the right way, yea, obliged to be doubtful, that he is wrong: *A Guide*, that the *Scripture* never mentioned, and the *Church* never heard of, but supposed, (by being called a *Church*) that it never should be hearkned to: so that whether *Scripture*, or *Tradition*, or *Church* or all of them be followed, such a Guide ought to be deserted

and

and renounced: A *Guide*, that two persons cannot possibly follow together, because no two persons (that ever followed any other *Guide*, beside *Authority*) did, or could think all things to be reasonable; that any other thought so: And lastly, by consequence such a *Guide*, that, as long as he continues in the office, there cannot possibly be any *Church* any where. And is not this an infallible Eviction, that this is an imaginary seducing *Guide*, since it is impossible, that that should be a *Guide* appointed for any Christian, which neither Christ, nor his Apostles, nor any of their followers ever mentioned, yea, which does formally destroy one of our twelve Articles of the *Apostles Creed*, *Credo Sanctam Ecclesiam Catholicam*.

12. And yet when all this is said, even this is a less unreasonable, and less unsafe *Guide*, then any *divided particular Church* can be: For this hood-wink'd *Guide* (inquiring into Scripture, and searching after *Tradition*) may possibly stumble upon the way to *Unity* and *Truth*, that is, the *true Catholick Church*; for *private Reason*, professes the exclusion of partiality, and will not refuse to take into consideration, whether it self ought not to be renounced, and *Authority* submitted to: and if it chance to finde *Reason* for *Authority*, it will resign its *Office*, and cease to be a *Guide* any longer, or *private Reason* any longer; whereas particular Churches [being founded upon the renouncing of *Universal*

versal *Authority* in practise, and yet usurping that *Authority*, which they renounce) doe not onely mis-lead their followers, but (having seised on them) do chain and fasten them in that Dungeon.

CHAP. VII.

A concluding Exhortation; wherein all are invited to Catholique UNITY.

1. FOR a farewell to *I. P.* and all his Brethren, and to all my dear misled Countrymen, of what Religion, Sect, or Faction soever, but principally the *Protestants*, *Presbyterians*, and *Independents*. I beseech them all to suffer a *word of Exhortation*, made by St *Paul* to the *Philippians*, *Phil.* 2. *Si quæ ergo consolatio in Christo, si quod solatium, &c.* If there be *any consolation in Christ*, if *any comfort of Charity*, if *any society of the spirit*, if *any bowels of Compassion*; *fulfill the joy* of St Paul, and all Saints, *that you be of the same Judgement, having the same charity; being of one mind, thinking the same thing.* That is, Think *Catholique Unity* a desirable thing, and pursue the ways to attain it.

2. Now the Sun shines not cleaner at Noon then this Truth, *That there is no possible Unity without Authority, nor no Christian Unity without an Infallible Authority*, all other

Authority

Authority is meer *Faction and Rebellion*, an *Authority* that reaches to the outward appearance, or that bindes onely the *purse*; If there were any true *Spiritual Authority* lately in *England*, or now at *Geneva*, &c. it would engage the *consciences* of those that are under it; and that not as *English* men, or *French*, but as *Christians*; And by consequence *all Christians* should be obliged to submit to it, a thing that themselves do not so much as pretend to. Therefore by all those passionate *exhortations* of St. *Paul*, I conjure you be no longer averse from *Catholick Unity* and *Catholick Authority*: for be assured without such *Unity* and *Authority* submitted to, you will finde no *consolation*, no not in *Christ* himself, no comfort in the charity of the *Father*, nor society with the *Holy Spirit*, &c.

3. Do not (according to your mistaken custom) account us uncharitable, in professing, that salvation cannot belong to any that are estranged from our *Catholick Communion*; we could not be *Catholicks*, if we said not so: Thereby we approve our selves to be the lawful children of the *Ancient Saints*, *Martyrs*, *Confessors*, &c. all which, out of their burning charity [not pride, or malice] protested damnation to all out of their Communion; For how could they, or we be the *true Church*, unless we excluded *false Churches*. St. *Augustin* was the benignest, humblest, charitablest soul in his Age, yet who thunders so loudly and so terribly against *Schismaticks*, as he? And his enemies,

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the *Donatiſts*, (pretending to be the *Catholick Church*, to the end to juſtifie ſeemingly their falſe plea) were forced to denounce damnation to all, from whom they were divided, otherwiſe they would not have had ſo much as the ſhew of *Catholicks*.

4. More particularly addreſſing my ſelf to my moſt dear friends the *Engliſh Proteſtants*, (of whoſe communion I once was a ſeduced Member) conſider, I beſeech you, that that which at the firſt compoſing of this Book, I onely ſuſpected might poſſibly happen, is now abundantly effected: God has in part viſited on you the perſecution and injuſtice you laid upon us: Now do you not ſee, that *your Church* was the meer creature of State-Policy? If it had had the power of Religion; the decay of your *Eccleſtical eſtates*, or impriſonment of your *Biſhops* would not have deſtroyed *Authority* among you: The cenſures of a *captive Pope*, or *Excommunication* of *a Synod meeting in a Grot* were as terrible to irregular, diſobedient Catholicks, as if they had thundred from the *Capitol*, or the *Emperial Pallace* in *Conſtantinople*: Where are the proofs now of your *Spiritual Power?* Why do not you thunder out your Excommunications againſt the Subverters of your Religion, or againſt your own daily revolting ſubjects? Alas, who would be frighted with ſuch Anathema's? Or what ſubjects have you now, after the loſs of your temporal *Lordſhips?* And which way ſhall thoſe Lordſhips be regained, that you may become a *Church* again? Thoſe that were once content you

ſhould enjoy them, will not adventure their own eſtates to recover them for you; the *Lutherans* are too far off, and the *Calviniſts* too neer; you may comfort your ſelves with your *Liturgy*, and perhaps your *Surplices* worne in private *Conventicles*; But as for a *ſucceſſion of Prieſts* or *Biſhops*, that is not to be hoped, much leſs a reſtauration of your Religion, which is now quite out of date.

5. To what *Church* will you now apply your ſelves? To the Scotiſh Kirk, or your own Presbyterians (the firſt incendiaries of all theſe troubles, the *Idumæans*, that cried *Exinanite, Exinanite uſq; ad fundamentum in ea?*) Or to their ſucceſſors of a thouſand names and ſhapes, and all of them frightful? What is it that holds you from returning to *Catholick Communion*? What other injuries have we done you, except that we have forced you to bluſh, to ſee how patiently we ſuffred your injuſtices, oppreſſions and perſecutions? But the Truth is, *you* were not ſo much our *Perſecutors* as that *poyſonous generation of Calviniſts* among you; they were thoſe who inſtill'd fury into our Kings and Parliaments, and poiſon into the laws againſt us; Which very lawes are ſtill kept in force againſt *Catholicks*, and the preſent Governors (who profeſs *Independency* & an abſolute *freedom of Conſcience*) are yet (by a ſecret tranſition of ſome dregs of *Calviniſtical* pollution) become ſevere Executioners of their cruelty againſt us; By that means deſtroying the foundation of their own Religion, and rendring themſelves obnoxious

obnoxions to be cenſured by neighbouring Princes and States, as perſons of no faith or conſtancy even to their own Principles. But however it is to be hoped that care will be taken, that the *Presbyterian banner* ſhall never be diſplayed amongſt you, leſt their little fingers prove hereafter more heavy to all their oppoſors, then the Prelatical loynes were formerly. And I cannot but congratulate unto *Scotland* their late procured liberty from this more then *Scilician Tyranny* of *Kirkiſm.*

6. If thoſe now exauctorated, now diſpoſſeſſed Presbiterian *Spirits* would hearken to the adviſe of one that truly wiſhes ſo well to their ſouls, that he would willingly ſacrifice his life for their good, I would deſire them to conſider how palpably beyond all other Sects their condition is moſt miſerable, and evidently accurſed both by God and man. For their Dominion and Tyranny never laſts longer, then during the times of ſeditions, and ſecret rebellious practiſes. Then indeed ſecular ambitious ſpirits (having great uſe and need of them to whiſper treaſons, ſow diſcontents, inflame revenge, and (under a ſhew of zeal) root all charity, obedience, and peacefulneſs out of the conſciences of the people) do ſuffer them to rage; Whilſt theſe plots are agitating, ſo long they have leave given them to domineer over the ſouls of men, and to ſet up their abhorrid Tribunals: But when once their *ſecular lords* ſee themſelves ſettled by their practiſes; then nothing is ſo con-

temptible, as a *Calviniſtical Miniſter*, witneſs *Geneva*, where they have no influence upon the State; and witneſs *Holland*, where the whole Body of their wretched Miniſtery are not allowed one ſingle voice in their Government, nor the meaneſt Artiſan ſcarce willing to caſt away a daughter upon them.

7. *Filii hominum uſquequo gravi corde, ut quid diligitis vanitatem, & quæritis mendatium?* O my beloved *Countrymen*, How long will you remain of ſuch ſtupified, inſenſible, blinde hearts? Do not you perceive that it is meer emptineſs that you graſpe, and a palpable lie that you ſo buſily ſeek; whilſt (renouncing *Chriſts Authority*) you follow the conduct of your own *Reaſon and Spirit*? Are you not now become like the men of *Sodom* ſtruck with blindneſs, yet perſwaded that you are the onely Seers? You croſs and juſtle one another in the way, knocking at all doors, but the right? How impoſſible is it that this blindneſs, this eternal wandring ſhould be cured, but by the *Opobalſamum* of *Catholick Faith* and *Obedience* to the only ſpouſe of *Chriſt*, the *Church*? Your eyes are not the onely Organs, but your ears muſt be uſed for the learning of the true way; *Faith comes by hearing*, not ſtudying or diſputing, and the perſons to be heard are thoſe *that are ſent*, that have a *Miſſion* ſealed by *Chriſt*, and delivered ſucceſſively from his *Apoſtles* and by their Succeſſors. If you would hear, you would beleeve; And if you would beleeve, you could not be divided. But you will

read

read, and ſtudy, and diſpute, and the fruit thereof is not faith, but *ſcience falſely ſo called*, which puffs you up with a vain opinion of knowledge, and tempts you to ſtudy and diſpute without end. Now if you really beleev'd the Scriptures which you read, you would hear the Church, that is the onely ſafe Interpreter of them. *He that hears you, hears me*, ſayes our *Saviour* to, and concerning his *Apoſtles* and their *Succeſſors* : *Chriſtians* muſt be *hearers* of their Teachers to the end of the world : What infinite numbers of miſ-lead ſouls have continually deceived themſelves into eternal perdition, and all of them with the *Bible* in their hands, and perhaps in their heads and memories? And this not for want of reading, or diſputing, but of hearing and beleeving.

8. This is the true and proper Difference indeed between a *Catholick* and a *Miſ-beleever* : The *Bible is a Rule to them both* : but the ſenſe of the *Bible* is conveyed ſeveral ways to them : *Hereticks* receive it by the eyes, they deliver it themſelves to themſelves, by which means every one being a *Teacher* independent of another, *Chriſt* has no *Schollers* among them: ſo that every Reader creating a ſenſe proper to his own taſt, and diſpoſition, they all agree onely in poſſeſſing the outward bark, but the true ſenſe eſcapes them; Whereas a *Catholick* receives both the *Bible*, and the *ſenſe of the Bible* from the *Church*, and *Teachers* appointed in Her; So that he has the ſame aſſurance of the ſenſe, as of the *Bible* it ſelf, then which a

greater certainty cannot be given, even *Proteſtants* themſelvs being *Judges*. By this means it comes to paſs, that as it is impoſſible, that *Hereticks* ſhould agree any other way, then in faction; So it is impoſſible, that *Catholicks* ſhould differ in points of belief; & as it is impoſſible, that *Proteſtants* ſhould be humble, who truſt none, nor rely on any but their own wit and judgment, (they being their own only Authority) So it is impoſſible that *Catholicks* ſhould in this regard be proud, whoſe wit and judgment is to renounce their own judgment, and to depoſe their own wit, and to captivate both to the obedience of *Faith*, which comes by *hearing Chriſt* ſpeak to them by his *Church*: Laſtly, as it is impoſſible that *Hereticks*, who follow *private Reaſon* (which of all others by a general acknowledgment is the blindeſt Guide) ſhould not with their blind Guide fall into the Pit; ſo it is impoſſible, that *Catholicks* (if their works be anſwerable to their faith) ſhould not with the Church that teaches them, attain the glory, which Chriſt has purchaſed for his Elect.

9. Do not (I beſeech you, my dear friends) look upon this *Characteriſtical difference between Catholicks and Hereticks*, as a new device of our own brain, but as an *Enſigne* ſet up by the *Fathers of the Church*, yea, by the *Holy Ghoſt* himſelf, ſpeaking by his *Choiſeſt Organ St. John the Evangeliſt*. (Ep. 1 Chap. 4.) *Ipſi de mundo ſunt ideo de mundo loquuntur*, &c. *They are of the World, therefore they ſpeak of the World, and the World hears them, we are of God: He that hath*

known God, heareth us: Hereby know we the Spirit of Truth, and the Spirit of Error. The *Apoſtle* (in the beginning of the Chapter) had warned the *Brethren* of the multitude of *Antichriſts*, that is, *Hereticks* that were ſhortly to infeſt the *Church*, and to preſerve themſelves from their poyſon, he adviſes them to *try the Spirits*, that they might diſcern the true from the falſe. Now to enable them for this Tryal, he gives this mark of diſtinction: They, ſaith he, that is, the *falſe Spirits* are *of the world*, *and they ſpeak of the world, and the world heareth them*: Their great *Maſter*, and *Arch-Apoſtle* is the *world*, that is, worldly luſt, which (as he ſaid before) were, *The luſts of the fleſh, the luſts of the eye, and the pride of life*, theſe were the great *Maſters* that taught them their new Doctrine, and made them renounce the old. The wearineſs of an unmarried, or of a chaſt life, ambition after great eſtates, and ſcorn to ſubmit themſelves to obedience, theſe taught new leſſons to the *Arch-Hereticks*: and theſe leſſons they preach to others, and thoſe that are of the world, and love ſuch cenſual conveniences, hear them. Thus is Hereſie begun and continued in the world.

10. On the contrary, (ſaith he) *We are of God, who have conquered the world*, and by that means trample on theſe things; we have a far more noble ambition: For the reward that we pretend to, is no leſs then *God himſelf*; And all that *know God*, and know how to ſet a value on him, *hear*, and obey us. Hence he concludes, *Hereby know we the*

Spirit of Truth, and the Spirit of Error. But it may be replyed, That as there are many true Beleevers much immers'd in the luſts of the world, ſo there may be ſome Hereticks, that in appearance at leaſt, are in a good meaſure free from the ſame luſts. 'Tis true: yet thoſe Hereticks do not *hear* the *Miniſters* of Chriſt; They receive their writings, they ſtudy them, and diſpute out of them, but do not *hear* the true Paſtors interpreting them: Hereby indeed is *known the Spirit of Truth and the Spirit of Error.* For if they *without miſſion* would not pretend to be *Apoſtles*, nor deliver their own doctrines out of the Apoſtles writings, but have humility to hear the *Apoſtles* and their *Succeſſors*, and Faith to beleeve them, they would never be obnoxious to this Spirit of Error.

11. To conclude, (my dearly beloved Friends) inſtead of examining thoſe ſeveral *marks* of *true* and *falſe Churches*, and *Teachers* extant in Books of controverſies, content your ſelves with this *Catholick mark* given by the *Apoſtle* in his *Catholick Epiſtle* to all Chriſtians to the worlds end; Would you know where the *Spirit of Truth is?* It is not among them that accept, and read, and ſtudy the Scriptures; for then what would be *Hereſie?* Do they not in all their wandrings and mazes carry the *Bible* with them? And the *Bible it ſelf* (as they uſe it) leads them to deſtruction; For Luſt, Ambition, Curioſity, Covetouſneſs, or Pride, (either blinding them or ſtaining their eyes) makes them think they ſee in Scripture that which foments

foments, and encreaſes thoſe Paſſions; Whereas if (having their *eyes* open to read the *Bible*) they would keep their *ears* open likewiſe to hear the Church interpreting it, it is not poſſible they ſhould erre, or be at variance about the myſteries of Faith. God Almighty, of his infinite goodneſs, clear your eyes, and open your ears, that you may ſee and hear, and live for ever. *Amen.*

FINIS.

AD

AD LECTOREM.

En tibi, (Candide Lector!) illas Eximii Doctoris ad Quæsita mea pridem missas Responsiones, in priori quidem hujus Libri Impressione promissas, sed ex oblivione omissas. Quod ad speciales autem Doctrinas pertinet vel hìc vel superiùs in Libro contentas, me tanquàm Historici solùm non Dogmatistæ partes agentem respicias. Et vale.

Quæsita Generalia.

Quæritur primò. Utrùm hæc Thesis sit in Romana Ecclesia irreprehensibilis, videlicet. *Nihil est creditu necessarium in Religione Christiana tanquam de fide, nisi quod revelatum fuit Ecclesiæ per Christum & Apostolos ejus?*

Respondetur. Quod hæc thesis, ut jacet, est omninò irreprehensibilis, immò nihil est proprie de fide (cujus actus necessariò & immediatè innititur divinæ revelationi) nisi quod revelatum fuerit á Deo Ecclesiæ per Christum & Apostolos. Ab eorum enim tempore nihil de novo Ecclesiæ revelatum agnoscimus.

Qu. 2. *Utrùm omnes articuli de Religione in Concilio Tridentino determinati, & propositi, sint veritates divinæ,*

ne, & tales quæ ab Apoſtolis fuerint Eccleſiæ revelatæ?

Reſp. Omnes articuli purè doctrinales, nec aliam includentes materiam facti quàm quod divinitùs inſtitutum agnovimus, determinati à Concilio Tridentino tales ſunt quoad ſubſtantiam. Qui verò vel diſciplinales, vel ex toto, vel ex parte ad materiam facti non divinitùs inſtituti ſpectant, canonicam habent certitudinem, ac proinde quicunque illorum aliquem pertinaciter condemnaverit, tanquam Ethnicus & publicanus habendus eſt.

Qu. 3. *Si non: (Ut v. g. articuli de libris canonicis, de vulgata tranſlatione, de communione ſub una ſpecie, de veneratione imaginum) utrùm liceat Catholico inquirere & probabiliter determinare quinam ſpeciales articuli ſint tales veritates revelatæ, & quinam non?*

Reſp. Ad quæſtionem principalem (ſepoſitis hypotheſi & perentheſi) quod omninò licet. Ad hypotheſim ſupra reſponſum eſt. Ad parentheſim autem reſpondetur. Quod eſſe librum canonicum importat duo. 1. Quod vel doctrinam revelatam contineat, vel certè nihil diſſonum à veritate divina & Catholica. 2. Quod liber ipſe ſemper habebatur à multis Eccleſiæ Doctoribus divini fuiſſe alicujus authoris, Cui ſcilicet iſtius libri doctrina ad Religionem ſpectans, aut immediatè à Spiritu ſancto revelata fuerit, aut in illa tradenda divinum adfuerit ſpeciale auxilium. De prima parte poteſt Concilium verè œcumenicum certiſſimè decernere, de ſecundâ, cum majori vel minori certitudine juxta varias rerum circumſtantias, ita tamen ut canonicam ſemper habebit certitudinem hujuſmodi Concilii etiam in hac parte decretum. Quod idem dicendum eſt de vulgatæ editionis decreto, licèt purè materiam facti deſignet.

De communione ſub una tantùm ſpecie, Concil i Decretum eſt negativum, videlicet, Eccleſiam non teneri nec inſtitutione ſeu præcepto divino, nec quacunque aliâ de cauſa, Sacramentum Euchariſtiæ fidelibus omnibus ſub utrâque ſpecie adminiſtrare. Et hoc certiſſimum habet Eccleſia ex traditione & praxi. An verò juſtis de cauſis unam tantùm ſpeciem communiter adminiſtrari decreverit, prudentiæ non doctrinæ quæſtio eſt.

De

De veneratione imaginum quamvis res facti sit, hoc tamen ab ipsis Apostolorum temporibus traditum habemus.

Qu. 4. *An non hæc sit probabilis ratio distinguendi inter tales articulos scilicet, ponendi istos articulos esse revelationes divinas in quibus Concilium explicitè significat Ecclesiam traditionaliter recipisse talem doctrinam à primis usque Christianismi temporibus?*

Resp. Hanc rationem seu viam distenguendi inter tales articulos, probabilem ac sanam esse, non verò solam & unicam. Oportet enim ut articuli qui sint revelationis divinæ, sint doctrinales, & qui nunquam ab omnibus Ecclesiæ Doctoribus habebantur incerti, & tunc etiamsi Concilium declararet hujusmodi articulos ad novatoris alicujus obtundendam audaciam, absque eo quod agnoscat expressè illos traditionaliter receptos esse, attamen hoc necessariò subintelligiretur. Novum enim aliquod nequit Concilium œcumenicùm Ecclesiæ proponere ut revelatum, nec si proponeret ab Ecclesia reciperetur.

Qu. 5. *Utrùm omnes articuli à legitimo Concilio propositi sint recipiendi & amplectendi, vel Christianâ fide (scilicet quòd ad articulos divinitùs revelatos) vel saltem obedientiâ canonicâ (quod ad reliquos) Quæ obedientia scilicet obligat omnes ad non contradicendum, ita ut merito damnentur omnes qui se ab Ecclesiæ communione separant, ut schismatis non necessarii rei?*

Resp. Affirmativè ad totam quæstionem, supposito quod Concilium sit œcumenicum & legitimum, & omnia conciliariter agat.

Qu. 6. *Utrùm assistentia Spiritus sancti Ecclesiæ promissa necessariò credenda sit simpliciter in omnem veritatem eam ducturum, an solùm in necessariam?*

Resp. Necessum est credere Spiritum sanctum, non dico inducturum sed conservaturum Ecclesiam, Catholicam in omni doctrina seu veritate revelata; immò ita recturum eam, ut nunquàm in errorem aliquam notabilem, id est, qui vergat in gravissimum animarum detrimentum, universaliter induci permittat; licet in errorem facti, & forsitan doctrina non immediatè & expressè revelatæ, incidere

cidere poterit pars major Eccleſiæ.

Qu. 3. *Utrùm Concilium, (ſecundùm quod Stapletonus affirmat) poſſit erroneè proponere doctrinas quaſdam (ſcilicet quæ ad fundamentum Religionis non appropinquant) non veras?*

Reſp. Primò notandum eſſe, quod aliud eſt Concilium œcumenicum Eccleſiæ doctrinas proponere, aliud Eccleſiam illis adhærere. Deinde aliud eſt Eccleſiam doctrinis à Concilio propoſitis adhærere tanquam revelatis, aliud illis aſſentiri tanquam decretis ac definitis à ſupremo in Eccleſia tribunali. Quicquid ſit, non deneganus Concilium œcumenicum, poſſe in quibuſdam circumſtantiis Eccleſiæ proponere doctrinas quæ nec immediatè continentur in revelatis, nec ſunt de rebus magni momenti, ſed vel facti vel diſciplinæ, quodammodò falſas, aut non omninò veras.

Qu. 8. *Utrùm unquam definitum fuerit ab aliquo Concilio œcumenico Eccleſiam vel concilium eſſe infallibilem? Et ſi ſic, Ubi?*

Reſp. Nunquam, quod meminerim, (evidentiſſimis ſepultis ſcripturæ locis) expreſsè definitum legi. Supponitur enim ad omnem definitionem infallibilis hæc decernendi poteſtas: Quippe ſi cuilibet licuerit Supremi Tribunalis, ſive Eccleſiaſtici, ſive ſæcularis, authoritatem ac juriſdictionem in dubium revocare, ruunt certè omnis Regiminis & gubernationis fundamenta? Si verò tali decernentis authoritati credendum ac cedeudum neceſſe ſit, perinde eſt, quantum ad debitam ſubditorum obedientiam, an fuerit talis authoritas ſecundùm ſe infallibilis, an non.

Qu. 9. *Utrum quando vulgò dicitur Eccleſia Catholica eſt infallibilis, iſtum verbum* infallibilis *importet divinam quandam aſſiſtentiam & inerrabilitatem? An ſolum moralem (at in ſummo gradu) certitudinem? Cui ſcilicet inniti poſſent homines ſine aliquo periculo, immò omninò debeant?*

Reſp. Quod hujus queſtionis ſolutio maximè pendet de propria vocabulorum ſignificatione, nimirùm quænam infallibilitas vel certitudo quam dicinus divinam? Quænam naturalis, id eſt naturalis

ralis evidentiæ, & quænam moralis. Quæ omnia ex Logicæ principiis desumenda & dissolvenda sunt, Quod non est hujus loci. In præsentiarum sufficit quod talis sit Ecclesiæ infallibilitas seu inerrabilitas, quæque ex divino proveniat instituto & auxilio, ut in errorem Christianæ doctrinæ ac Religioni oppositum nunquàm inducetur, nec portæ inferi prævalebunt adversus eam.

Ut tibi verò (qui difficultatum medullas soles penetrare) pleniùs faciam satis in re tanti momenti, ex quâ nimirùm cæterarum omnium inter Christianos controversiarum petenda est solutio, superaddam hic breviter quod nondum à me nec verbis, nec scriptis accepisti.

Ecclesiam esse infallibilem, tùm ex promissis Christi Domini in sacra scriptura frequenter habitis, tùm ex natura ipsius traditionis universalis Ecclesiæ, quam etiam in genere sumptam infallibilem esse, alibi satis, si rectè memineris, tibi evidentissimè demonstravimus.

Ecclesiam autem esse infallibilem, nihil aliud est, quàm Ecclesiam non posse falli, id est; Universalem Ecclesiam unitam sub unâ in ejusdem fidei & Sacramentorum communione, non posse errare in traditione Christianæ ac revelatæ doctrinæ, quæ scilicet à Christo & ab Apostolis ejus per universum orbem edocta ac disseminata fuerit.

Doctrina hæc Christiana, in cujus traditione nequit Ecclesia à veritate aberrare, non solùm continet dogmata, quæ veluti merè speculativa videntur; Trinitatem nempe Incarnationem, &c. (Quæ licet ad Christianæ vitæ perfectionem parùm aut nihil conducere existiment novatores, attamen re verâ totius Christianæ praxeos bases sunt & fundamenta) sed etiam Christianorum operum & Christianæ vitæ institutiones & actus, ut in Sacramentorum administratione & receptione, & in multiplici materia facti, quæ ad vitam æternam consequendam Christianorum universitati necessariò requiruntur.

Infallibilitas hæc est duplicis generis. Prima, quæ perfecta & absoluta est, spectat ad traditionem articulorum fidei, id est, articulorum revelatorum, quæ-

quæque divinam revelationem tanquam objectum formale eſſentialiter vendicant. Secunda eſt Canonica, id eſt, articulorum ab Eccleſia definitorum quorum nulla habetur revelationis divinæ univerſalis traditio. Quæ tamen talis eſt conditionis & naturæ, ut omnes Eccleſiæ ſubditi & membra hiſce teneantur ſubcribere & obedire definitionibus.

Prima infallibilitas in ſola Eccleſia univerſali reſidet, neque in Papa, neque in Concilio niſi in quantum Eccleſiæ unverſali conſentire & cohærere creduntur, in alterutro tamen Eccleſia univerſali conſentiente. Attamen Concilio verè œcumenico & perfectè generali hoc proprium ineſt, quod in illius revelatorum fidei articulorum definitionibus involvatur neceſſariò univerſalis Eccleſiæ conſenſus. Quæ verò ſint conditiones & qualitates Concilii verè œcumenici conſtitutivæ, non eſt hujus loci ſtatuere. Prima igitur infallibilitas ad traditionis univerſalitatem divinâ ſuffultam ſpeciali providentiâ reducitur. Secunda tum in Papa, tum in Concilio reſidet juxta varios Reip. Chriſtianæ ſtatus & conditiones. Poteſt enim Summus Pontifex, ubi urget aliqua neceſſitas, nec poterit Conſilium generale opportunè congregari, quicquid neceſſum fuerit ad tollendum ſchiſma vel ſcandalum canonica infallibilitate decernere. Cui tota Eccleſia, ſaltem uſque dum Concilium generale haberi poterit, cedere teneretur.

Veritates autem ſeu propoſitiones quæ ab Eccleſia univerſali infallibiliter determinari poſſunt, duplicis ſunt generis. Vel enim ſunt ipſæ veritates immediatè et in ipſiſmet terminis revelatæ, vel ſunt conſequentes ſeu illationes ex illis. Prioris generis veritates poſſe ab Eccleſia univerſali infallibiliter definiri, ſeu potius deſignari, aliás tibi manifeſtiſſimè oſtendimus; ſicut & illas explicare, & terminis magis perſpicuis exprimere. Non etenim per nudas verborum cortices & literulas materiales, ſed per ipſorum ſenſum & ſignificationem, ſuam novit & tradit Eccleſia doctrinam. Ac proinde panis converſionem in Corpus Chriſti rectè explicuit Eccleſia, exortâ occaſione, nomine *Tranſubſtantiationis*.

Poſterioris autem generis propoſitiones bifariàm dividimus,

dividimus. Vel enim evidentiſſimè & primo intuitu conſtabunt cuicunque ſanæ mentis proponantur, ſuppoſitâ premiſſarum veritate. Ut, verbi gratia, quod Chriſtus duas habuerit voluntates, ex hypotheſi duplicis naturæ, divinæ ſcilicet & humanæ, in Chriſto, manifeſtiſſimum elucet. Vel quæ ſtudium aliquod & ſcientiam requirunt ad hujuſmodi ſequelæ ſeu conſequentiæ evidentiam percipiendam. Quæ quidem evidentia majoris vel minoris certitudinis apparebit, tùm juxta ſubjecti perſpicuitatem vel obſcuritatem, tùm etiam juxta ratiocinantis doctrinæ & ingenii gradum.

Prioris generis veritates, priorem obtinent infallibilitatem in definitionibus ſeu declarationibus Univerſalis Eccleſiæ ad fidem ſpectantibus. Poſterioris verò generis propoſitiones juxta prius diviſionis membrum acceptæ, ſimilem habent certitudinem, licèt gradus quaſi inferioris. At verò propoſitiones de poſteriori diviſionis membro, nequaquam habent ſupremam illam & univerſalem infallibilitatem, ſed canonicam tantùm reſpectu totius Eccleſiæ. Quibus ſcilicet, ſicut & quibuſcunque aliis univerſalis Eccleſiæ decretis firmiter ſtandum eſt nec ullatenus reluctandum.

De rebus autem facti, ſive diſciplinæ, ſive regiminis ſint, quæ jure divino nullam habent inſtitutionem, hoc tantùm nota, quod eorum præcepta ſeu inſtituta, dicuntur Eccleſiaſtica, quæ juxta varias rei Chriſtianæ conditiones ac diſpoſitiones, vel omitti, vel immutari poſſunt à conſtitutis in authoritate ſecundùm quod expedire viſum fuerit, nec aliam in ſe continent univerſalem infallibilitatem, quàm quæ filios Eccleſiæ, receptâ & perſeverante ſanctione, illis ſubjacere & obedire certiſſimè conſtringit.

Qu. 10. *Utrùm quando dicitur Eccleſia Catholica Romana, ſenſus ſit, univerſalis Eccleſia ſub uno capite collecta, quod caput olim fuit, & nunc eſt, & probabiliter ſemper erit Romanus Pontifex. Ita tamen ut ſi iſta ſedes in poſterùm vel diſſoluta fuerit, vel ab infidelibus poſſeſſa, quemcumque alium præſulem Eccleſia ſibi præfecerit iſte pro viſibili capite Eccleſiæ & ſucceſſore D. Petri habendus ſit?*

Reſp.

Resp. Quod Ecclesia Catholica dicitur *Romana*, posteris hisce temporibus (antiquitùs enim cum loquebantur Patres de Ecclesia Romanâ, particularem seu Diœcesanam Ecclesiam Romæ ut plurimùm designarunt) ad distinguendam illam ab aliis omnibus hæreticorum ac schismaticorum conventiculis, (quorum recentiores aliqui titulum *Catholicæ*, nescio quâ dementiâ, audent sibi vendicare) per denominationem à capite desumptam. Quod verò Sedi Romanæ annexa sit ex instituto Petri totius Ecclesiæ capitis aliqualis authoritas certissimâ traditione constat. Non equidem de necessitate absolutâ, cum fuerit priùs Antiochiæ; sed ita ex hypothesi rei factæ ut ubicunque resideret electus præsul in totius Ecclesiæ caput, seu Petri successorem, Romanæ Sedis Episcopus denominaretur.

QUÆSITA SPECIALIA.

Quæritur 1. *Utrùm tenendum sit ut de fide omnes libros qui nunc in Canonem recipiuntur pari jure esse divinos & infallibiles? An solùm posse omnes cum fructu legi in Ecclesia, eos nihil in doctrinâ aut moribus falsi in se continere, & propterea authoritatem eorum non temerè rejiciendam?*

Ratio dubitanda est, tùm quia plurimæ præfationes S. Hieronymi aliquos libros è Canone antiquo Judæorum eliminant, immò idem libros Machabæorum notat, & 3. & 4. Esdræ somnia vocat: tùm Six. Senensis etiam post Concilium Tridentinum abdicat aditamenta ad Hesterem: Et Melchior Canus etiam de Baruchi libro putat sine culpa hæreseos posse dubitari, loc. com. l. 2. c. 9. Unde Cardinalis Bellarminus agnoscit tales libros positos esse in gradu inferiori.

Resp. Juxta supradicta ad tertium quæsitum generale, scilicet, omnes libros receptos in canonem æque infallibilem continere veritatem quoad doctrinam revelatam, id est, quòd fidei seu doctrinæ revelatæ nihil oppositum aut dissonum contineant. Verùm quoad librorum authores, quibus etiam an omnia in eis contenta immediatè à spiritu sancto dictabantur, longè impar est eorum certitudo.

Qu. 2. *Utrùm Concilium Tridentinum (ubi de imagi-*

nibus

nibus præcipiens ad Concilium Nicænum 2. *nos remisit*) *censendum sit interpretari sensum istius, ubi loco* adorare *dicit* venerari, *aut* debitum honorem conferre?

Resp. Concilium Tridentinum nequaquam interpretari sensum Concilii Nicæni, sed idem aliis verbis asseverare. Si enim, (quod tibi sæpius dixi) prototypon non imago propriè veneretur, parùm refert quo utatur vocabulo, nisi fiat quæstio de nominum etymologia.

Qu. 3. *Utrùm articulus de Transubstantiatione in Concil. Trident. Non sufficienter credatur secundum mentem Synodi, ab eo qui dicat, & profiteatur.* Ego credo quod post consecrationem, panis desinit esse in Sacramento, & loco ejus est præsens corpus Christi verè, realiter, & substantialiter (scilicet ut loquitur synodus sacramentaliter, seu modo quodam ineffabili & incomprehensibili) quod fidelibus communicatur ad vitam, & indignis cedit ad condemnationem. *Quanquam interea talis homo profiteatur se nolle immiscere seipsum Scholasticis & Philosophisis de isto mysterio disputationibus. Ut quid factum sit de substantia panis? In quo subjecto subjectentur accidentia ejus? &c. modò recipiat in se nunquam se interpretaturum modum istius mysterii contra consensum* Scholasticorum.

Ratio dubitandi est, quia hæc doctrina à S. Patribus proponitur non sub notione miraculi, sed mysterii inexplicabilis, unde apud eos nullæ tantæ Philosophicæ controversiæ, & subtilitates reperiantur, & propterià tales subtilitates non possunt dici esse ex antiqua traditione Ecclesiastica. Præterià Cardinalis Peronius asserit Concilium Tridentinum neminem cogere ad usurpandam vocem transubstantiationis.

Resp. Sufficienter credi sub his terminis. Ubi verò subjungis, *Quod fidelibus*,, &c. mens est ni fallor, *Quod dignis*, &c. subest enim æquivocatio, nam etiam indigni possunt esse fideles, verùm hoc dico ad majorem cautelam. De reliquo nemo tenetur jurare in verba Scholasticorum, sufficit te contra communem Patrum & Ecclesiæ consensum nunquàm modum istum velle interpretari, nec determinate. Cavendum tamen est, ne sub terminis tuis oppositum aliquid

aliquid tranſubſtantiationi inhæreat animo.

Qu. 4. *Utrùm ille dici poſſit admittere Canonem 21 ſeſſ. 21. Concil. Trident. de communione ſub una ſpecie, qui quamvis ipſe nullas videat ſufficientes rationes negandæ communionem utriuſque ſpeciei, tamen profiteatur ſe piè credere fuiſſe aliquas quæ proculdubio Concilio videbantur juſtæ & ſufficientes, & canonicè ſubmittit ſe iſte alterationi?*

Reſp. Affirmativè. Inquirat tamen hic Chriſtianus, ſi doctus ſit, corde recto motiva Concilii in hac parte, & juſtiſſima ſtatim inveniet.

Qu. 5. *An ſit de fide licitum eſſe coërcere & punire vel tradere puniendos morte, exilio, vel aliis civilibus pœnis hæreticos convictos?*

Reſp. Subjectum quæſtionis non eſſe materiam fidei, ac proinde nihil eſſe de fide in illâ materia. Veruntamen certiſſimum eſſe rebelles à fide & ab Eccleſia coërceri & puniri poſſe; pœnis nimirùm ſpiritualibus (id eſt cenſuris Eccleſiaſticis) à ſuperioribus ſuis Eccleſiaſticis; Et pœnis temporalibus, (id eſt incarceratione, exilio, & ſimilibus) à ſuperioribus ſuis temporalibus. Morte verò puniri poſſe hæreticos etiam convictos, immò relapſos, vel obſtinatiſſimos (modò à ſeditionis & rebellionis in Remp. defuerit omne periculum) nunquam fuit totius Eccleſiæ dogma Catholicum. Quicquid autem ſit de praxi Inquiſitionis jam receptâ, Catholici plurimi, immò & doctiſſimi, præcipuè in Gallia noſtra hoc ſemper improbarunt, ſed hæc quæſtio facti eſt, ſeu prudentiæ, non doctrinæ.

Qu. 6. *Utrùm & quatenùs liceat Catholico optare & ſuadere conceſſionem utriuſque ſpeciei, Reformationem abuſuum in Reliquiis, Imaginibus, Indulgentiis, &c. Liturgiam & Preces in linguâ notâ & intellectâ, &c. Scilicet tanquam media admodùm efficacia ad reünionem Eccleſiarum?*

Reſp. Cùm ſubditorum non ſit, ſuperiorum ſuorum leges ad libitum interpretari, immò nec, ſub reformationis ſpecie, quamcunque praxim authoritate ſtabilitam corrigere (hæc enim propria ſeditionis ratio eſt) nemini Catholicorum licet publicè reprehendere nec verbo, nec ſcripto, Eccleſiæ diſciplinam

canonicè

canonicè erectam, Labefactatam verò reſtaurare, dummodò prudenter fiat, poterit unuſquiſque ſuo modo conari. Cum autem Epiſcoporum ac paſtorum ſit (quos poſuit Spiritus ſanctus regere Eccleſiam Dei) impoſturas omnes authoritate publicâ prohibere ac tollere, his omnium eſt ſobriè indicare quos manifeſtè perceperint Religionis abuſus, tùm in Clero, tùm in populo. Verùm nec licet, nec convenit privato cuicunque ſuadere mutationem praxis cujuſcunque, quam vel ab Eccleſia ſancitam, vel in Eccleſia conſuetudine generali & antiquâ uſurpatam novimus. De communione ſub utraque ſpecie, ac liturgiâ ſeu precibus Eccleſiaſticis in linguâ vulgari habendis, ſi qua ſpes eſſet illud obtinendi, apud hæreticos parùm valeret. De reliquiis, Indulgentiis, Imaginibus, &c. multa forsàn, modò cautè fieret, & monenda & ſuadenda forent. Quicquid ſit; Eccleſiarum, (ut vocas) reünionem ſperare nequaquàm fas eſt, niſi priùs rebelles in ſponſam Chriſti, ſubmiſſis cervicibus, poteſtati à Deo ordinâtæ cordatum jurent obſequium. Vale.

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PAge 7. line 25. read *observing*. p. 16. l. last dele *as*. p. 19. l 4. r. *therefore* ought, and l. 21 r. toward *which* tranquillity. p. 21. l. 22, r *Reſall*. p. 22. l. 19. r. *thorough* his. p. 26. l. 25. r. Petitions *to* Q p. 29. l. 3. r. deſire *not* to. p. 32. l. 31. r. *cuſtomary*. p. 33 l. 3. r. *Offices* & *candidati*. & l. 11. r. *Presbyters*. p. 35. l. 18. r. *in* Schiſm. p. 36. l. 17 r. as *theſe*. p. 39. l. 3. r. *may* diſturb. & *dele* the laſt line. p. 40. l. 26. r. *them to Luthers*. p. 43. l. ult. r. *to* juſtifie. p. 44. l. 6. r. *ſome* few. p. 45. l. 12. r. *declaration* of. p. 47. l. 14. r. *could* not. & l. 19. *to* themſelves. p. 54. l. 21. r. exorciſed. p. 55. l. 22. r. *many*. p. 65. l. 12. r. *in* 4 greater. & l. 14. dele *that*. p. 69. l. 14. r *reading*. p. 70. l. 1. r. *dic*, & l. 3. *Petrus*. p. 72. l. 16. r. *were* as indulgent. p. 83. l. 23. r. condemn *them*. p. 86. l. 24. r. *Rites*. p. 91. l. 10. r. *wrote*. p. 92. l. 2. r. Texts *of*. p. 119. l. 17. r. *veritati*. & l. 28. r. *ſeemingly*. p. 122. l. 18. r. in gratitude. p. 123. l. 1. r. *wilbe*. p. 127. l. 11. r. Franc. *à Sancta* Clara. & l. 33 r. in the p. 129. l. 10. r. *divulged*. p. 130. l. 7, 8. inſtead of *And therefore*, r. *Now* when. p. 146. l. 13. r. *Cha.* 7. p. 162. l. 13. r. *viſibly*. p. 271. l. 8. r. *ca.* 40. p. 172. l. 25. r. Origen (Præfat. in libr. περὶ ἀρχῶν, & l. laſt *Tract in Matth.* 29. *Cha.* 27. p. 173. l 32. r. *Catech.* 18. p. 174. l. 11. r. Witneſſe *S. Auguſtin* in Pſal. 57. p. 175. l. 7. r. *(id ib. ca.* 10.) p. 176. l. 1. dele *it*. & l. 9. r. *(cont. Ep. Fund. ca.* 4.) p. 184. l. 26. r. *Chap.* 26. p. 190. l. 8. dele *and*. p. 217. of L. l. 1. r. *rall, when it ſhall be proved againſt them, and* when. p. 220. l. 32. r. *it can*. p. 234. l. 11. r. *reſcuing*. p. 241. l. 6. dele *upon*. p. 248. l. 16. dele 1.

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p. 275. l.1. r. *Traditions*. p. 262. l. 25. r. proceed *chiefly* from. p. 276. l. 5. r. are of. p. 361. l. 9. r. *Be ye*. p. 362. l. 2. r. *martyrdoms*. p. 365. l. 7. r. blame *me*. p. 379. l. 21. r. *and* in. p. 385. l. 14. r. *then* they. & l. 18. r. *in* Scrip- p. 429. l. 5. r. vain and *unprofitable* Phi- & l. 11. r. thousand *needleſſe* objections. p. 432. l. 20. r. *eſpeciall*. p. 439. l. 6. r. *reſpect*. p. 442. l. 18. for *Arrius* r. *Aërius*. p. 446. l. 11. r. imprudence. p. 456. l. 27. r. *admitted*. p. 455. l. 17. r. cauteloufly. p. 492. l. 24. r. *an* Anſwer. p. 498. l. 5. r. will *premiſe* this-- p. 485. l. 31. r. *ſuch* a lie. p. 500. l. 13. r. *and* without. p. 522. r. *Servetus*, and p. 518, l. 16, r. *implies*. p. 544, l. laſt r. *or* falſe.

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